1664-1889

First Church in Newton

225th ANNIVERSARY

THE

COMMEMORATIVE SERVICES

OF

THE FIRST CHURCH IN NEWTON,

MASSACHUSETTS,

ON THE OCCASION OF THE

Two Hundred and Twenty-Fifth Anniversary of its Foundation,

SUNDAY AND MONDAY, OCT. 6 AND 7, 1889.

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Stenographically reported

by

M. C. AYRES.

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INTRODUCTION.

THE First Church in Newton would have celebrated its Two Hundredth Anniversary in 1864 had not the distractions of the Civil War prevented.

At a meeting of the church, Jan. 25, 1889, it was voted to observe the Two Hundred and Twenty-fifth Anniversary, and to invite the coöperation of the parish in so doing. A committee of three, consisting of Rev. Theodore J. Holmes, pastor of the church, Samuel Ward, and Arthur C. Walworth, were appointed to act jointly with a like number to be chosen by the parish for the purpose of making the necessary arrangements. The parish, at a meeting held April 25, 1889, concurred, and appointed Robert R. Bishop, Charles S. Davis, and William E. Webster as the members of the committee on its part. This general committee were authorized to make all plans for the celebration. The church was organized in July, but it was thought best to defer the observance until the autumn.

The following invitation was sent to absent members of the congregation, to others identified with it in past years, and to a few special guests: —

1664. *1889.*

The First Church in Newton
cordially invites you to be present at the
Celebration of the
Two Hundred and Twenty Fifth
Anniversary of its Foundation,
to be observed on Sunday and Monday,
the sixth and seventh days of Oct., 1889.
Newton Centre, Mass.
September, 1889.

The following were the committees: —

GENERAL COMMITTEE:

Rev. Theo. J. Holmes, Robert R. Bishop,
Samuel Ward, Charles S. Davis,
Arthur C. Walworth, William E. Webster.

On Invitations:

Robert R. Bishop, Horace Cousens,
John Ward, Luther Paul,
Samuel M. Jackson, Daniel Stone.

On Hospitality :

ROBERT HAWTHORNE, Mrs. C. M. RANSOM,
LANGDON S. WARD, Miss HARRIET S. COUSENS,
Mrs. CHARLES S. DAVIS.

On Decorations :

E. W. NOYES, LOUIS H. BOYNTON,
A. C. WALWORTH, Mrs. S. A. SYLVESTER,
Miss CAROLYN S. CAPRON.

On Memorials :

HERBERT I. ORDWAY, Miss MARIA F. WOOD,
ERNEST PORTER, Miss MARIA L. BRACKETT,
Mrs. EDWIN R. RAND, Miss MARIA S. DANIELS.

On Collation :

Mrs. M. O. RICE, Mrs. F. H. SCUDDER,
Mrs. ROBERT HAWTHORNE, Mrs. C. B. LANCASTER,
Mrs. E. L. COLLINS,

Assisted by

CHARLES S. DAVIS, W. O. KNAPP,
O. F. SMITH.

On Printing :

A. L. HARWOOD, JAMES M. E. DRAKE,
WILLIAM TOMLINSON.

On Music :

W. E. WEBSTER, M. O. RICE,
I. F. KINGSBURY, SAMUEL WARD,
DANIEL T. KIDDER, Jr.

On Finance :

S. F. WILKINS, S. V. A. HUNTER,
GEORGE E. CRAFTS.

On the days set apart for the celebration, the church was appropriately decorated, and many interesting memorials were exhibited in the chapel. An account of the decorations and memorials will be found in the Appendix.

The weather on Sunday was fair, and the attendance at the three services was very large, especially in the morning and evening; many former members being present, and many from other congregations. At night, the other churches of the village manifested their neighborly fellowship by omitting their usual meetings and joining with us.

At all the services the congregational singing was general and hearty. Special music of a high order, and admirably rendered, was furnished by the Quartet Choir, under the direction of Mr. George H. Brown, organist, who has held this position for twenty-five years.

Valuable assistance was also given by a large chorus choir, gathered from our own and other congregations, under the direction of Col. Isaac F. Kingsbury. The rendering of "Denmark," "Jerusalem, My Glorious Home," "Lenox," "Northfield," and other selections from the Ancient Harmony, was a very impressive feature of the occasion.[1]

At the exercises on Monday, Judge Robert R. Bishop presided, at the request of the General Committee. The Order of Exercises was completely carried out, except that, to the regret of all, Rev. N. G. Clark, D.D., was prevented by sickness from being present.

[1] The names of the members of these choirs will be found in the Appendix.

At 5.30 P.M. a collation was served at Associates' Hall, conveyances being provided for all who wished to ride from the church. The number of guests at the collation was smaller than had been expected, many having been kept away by the inclement day, but about three hundred were seated at the bountiful tables. Grace was sung before and after the meal, the words being "lined off" by the Rev. Dr. Furber.[1]

In the evening the weather had cleared, and there was present another great congregation. The inspiring addresses, the tender memories of the past, the earnest prayers, the excellent music, and the warm interest in the services, made the meeting a fit climax to the celebration.

At the close, it was felt by all that the anniversary had abundantly justified all the outlay of time and work that had been expended upon it. The various plans had been successfully carried out, the utmost harmony had prevailed, and in the history of our ancient church this celebration will ever be regarded as a memorable epoch.

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[1] The stanzas which were sung were the following, — one before the repast and the other after: —

"Be present at our table, Lord,
Be here and everywhere adored;
These creatures bless, and grant that we
May feast in Paradise with thee.

"We thank thee, Lord, for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life sent down from heaven."

When Dr. Furber was in London, in 1869, he saw, at John Wesley's house, a blue earthen tea-urn formerly used by Wesley in entertaining the ministers who visited him. These stanzas were inscribed upon the urn, one upon each side of it.

HISTORICAL DISCOURSE,

PREACHED ON SUNDAY MORNING, OCTOBER 6, 1889,

BY

THE REVEREND DANIEL L. FURBER, D.D.,

Pastor Emeritus.

HISTORICAL DISCOURSE.

HEBREWS xiii. 7 — "Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith."

PROVERBS xvii. 6 — "The glory of children are their fathers."

I AM to speak upon several topics of special interest in the history of our church, including the doctrines that have been held and preached in it, the men who have preached them, and some of the fruits of their labors.

In two hundred and twenty-five years the church has had nine ministers.

John Eliot, junior, son of the apostle Eliot, was born in Roxbury; graduated at Harvard College in 1656; was ordained here, July 20, O. S., 1664; and died here, Oct. 11, 1668, aged 32.

Nehemiah Hobart, son of Rev. Peter Hobart, was born in Hingham; graduated at Harvard College in 1667, and after preaching two and a half years in this place was ordained here, Dec. 23, 1674; and died here, Aug. 25, 1712, aged 63.

John Cotton, great-grandson of the famous John Cotton, of Boston, and son of Rev. Roland Cotton,

was born in Sandwich; graduated at Harvard College in 1710; was ordained here, Nov. 3, 1714; and died here, May 17, 1757, in the sixty-fourth year of his age.

Jonas Meriam was born in Lexington; graduated at Harvard College in 1753; was ordained here, March 22, 1758; and died here, Aug. 13, 1780, aged 50.

Jonathan Homer, D.D., was born in Boston; graduated at Harvard College in 1777; was ordained here, Feb. 13, 1782; had his pastoral relation dissolved, April 17, 1839, after a ministry of fifty-seven years; and died, Aug. 11, 1843, aged 84.

James Bates was born in Randolph, Vt.; graduated at Dartmouth College in 1822, and at Andover Theological Seminary in 1826; was ordained here, as colleague with Dr. Homer, Nov. 14, 1827, and had his pastoral relation dissolved the same day that Dr. Homer's was dissolved. He was settled afterward in Granby and in Central Village (Plainfield), Conn. He died in Granby, Dec. 9, 1865, aged 66.

William Bushnell was born in Saybrook (now Westbrook), Conn.; graduated at Yale College in 1828, at Yale Seminary in 1832; was installed pastor of this church, May 24, 1842, and resigned, Dec. 13, 1846. His previous settlements were in North Killingly, Conn., and Beverly, Mass. He died in East Boston, April 28, 1879, aged 78.

The writer of this discourse was born in Sand-

wich, N.H.; graduated at Dartmouth College in 1843, at Andover Theological Seminary in 1846; was ordained here, Dec. 1, 1847; resigned, Dec. 3, 1882, and became pastor emeritus.

Theodore J. Holmes was born in Utica, N.Y.; graduated at Yale College in 1853, and at Union Theological Seminary in 1859. He was ordained in Randolph, Vt., and engaged in Home Missionary work in that State for two years. His pastorates have been in East Hartford, Conn., Brooklyn, N.Y., and Baltimore, Md. In 1864–5 he was chaplain of the First Connecticut Cavalry. He was installed as pastor of this church, Oct. 24, 1883, and is the present pastor.

It will be seen that seven of the nine ministers were ordained here, and that the work of six of them was both begun and finished here.

While we are tracing the history of the church and its ministers, let us bear in mind that the history of the ministers illustrates the character of the people. The people sustained the ministers preaching as they did. They showed their good sense, their correct views, and their excellent spirit in their treatment of the ministers. Trained as they were in the vicinity of Harvard College, they were remarkably intelligent. They came into much closer connection with the college than we do, for they lived in the same town and listened every Lord's day to the same preaching to which the professors and students listened, and thus they

came every week under highly educating influences. No doubt we are in some measure indebted to this fact for the intelligence which now characterizes our people; for the character which is stamped upon a town or church in the beginning of its history is apt to go down to succeeding generations.

You will notice, in the progress of the discourse, the evidences of this intelligence, especially in reference to religious truth. The ministers have always, from the very beginning, preached sound doctrine. The people received it, and loved it, and stood firmly by it. In 1770, and again in 1783, they said, as a church, in the most solemn manner, speaking of the old New England faith, "We will stand by, maintain, and if need be contend for this faith, and if any among us should go about to undermine it, we will bear a due testimony against them." Accordingly, in the Unitarian controversy, when ninety-six of the three hundred and sixty-one Congregational churches of Massachusetts became Unitarian, and thirty more were so far Unitarian that those who held to a sound faith were obliged to withdraw, this church kept its pledge and adhered to the doctrines of the Puritan Fathers. All the Boston churches but one were lost; the churches in Roxbury, Dorchester, Cambridge, Watertown, Waltham, Dedham, Brookline, Brighton; but the church in Newton and its first-born child in the West Parish stood firm.

The doctrinal belief of our fathers was thoroughly Calvinistic. They assented to the Westminster Assembly's Confession of Faith in 1648, and adopted the Savoy Confession, which was about the same thing in matters of doctrine, in 1680. John Cotton, of Boston, said that, after studying twelve hours a day, he wanted to sweeten his mouth with a morsel from John Calvin before he went to sleep.

When this church adopted the Savoy Confession, they said, "We do heartily close in with it *for the substance of it;*" by which they meant to reserve to themselves a degree of liberty in the interpretation of it. We should probably use more liberty than they did; that is, we should reject altogether the doctrine of a limited atonement, for we believe that Christ died for all men. We do not believe the doctrine of the imputation of the guilt of the sin of our first parents to all their posterity, and it is not at all probable that Mr. Hobart or Mr. Cotton, or any of the divines of their day, meant, when speaking of this doctrine, that we are guilty of Adam's sin,— a thing impossible,— but only that we endure the consequences of it in our mortality, and in the depraved nature which we inherit from him. Calvin himself says, "It is not to be understood as if we, though innocent, were loaded with the guilt of Adam's sin; but because we are all subject to a curse in consequence of his transgression, he is therefore said to have involved us in guilt." Where the creed says, "We have wholly lost all ability of will to

any spiritual good," we should prefer to say that we have lost all inclination to and love of spiritual good, though we could obey the gospel if we would.

Such things as these in the creed Dr. Woods, of Andover, used to call the fag-ends of Calvinism, and we ought not to judge of a whole system by its fag-ends. So the doctrine that one ought to be willing to be damned, if it should be for the glory of God, is a fag-end of Hopkinsianism.[1] The creed of Andover Seminary was formed to please both Calvinists and Hopkinsians. Those points in which both parties could agree were retained in it, and the fag-ends of both creeds were lopped off, so that that creed may be said to represent what we have in mind when we say that we accept the Savoy Confession, *for the substance of it.*

The doctrine of "inability to all spiritual good" is found frequently in the writings of Mr. Hobart and of Mr. Cotton. The doctrine of election is found occasionally, though not often.

[1] The doctrine that one ought to be willing to be damned for the glory of God is very well answered by Mr. Hobart. He says: "Such willingness includes in it full and perfect enmity against God and Christ, which no man should be willing to. It also includes a willingness and contentment that God and Christ should not have his power and grace glorified in their salvation. The expression of Moses desiring to be blotted out of God's book, and of Paul wishing himself accursed from Christ, do not at all favor such an opinion, inasmuch as these words were uttered by them from a loathness and unwillingness that others should be lost and perish. Now, if a man ought not to be willing that others should be damned, neither then should he will his own eternal ruin, for there is a regular self-love, which men owe first to themselves, and this is made the rule of their love to others." "Absence of the Comforter," p. 259.

Mr. Hobart thus answers an objection founded upon the doctrine, saying to the objector, "Perhaps you will say, 'I know not that Christ intercedes for me, for he said, "I pray not for the world, but for those whom thou hast given me."' Foolish and vain man thus to side with Satan against God's glory and your own good! Men do not argue thus in temporal affairs. Suppose there is an office of dignity and profit left vacant. A hundred men, it may be, will sue for it, when they certainly know that ninety-nine will fail to get it. Only one can have it; every one hopes he shall be that one. If you will pray to God for the gift of his spirit, you know not but that every one of you will obtain it, and yet you make such frivolous objections. God commands you to pray and wait, and this is the way to *know* that Christ intercedes for you; but you stand to capitulate that God shall first assure you that you are one of those who are given to Christ out of the world."[1]

Mr. Hobart here virtually admits to the objector that it may be true that Christ does not pray for him, but with great energy and force he reminds him that if he were as earnest in seeking salvation as he would be in seeking a desirable office, he would then know that Christ did intercede for him, and his objection would be taken out of the way.

This doctrine we still hold, because we think we find it not only in the Bible, but in Nature and in

[1] "Absence of the Comforter," p. 312.

Providence. Darwin's theory of "natural selection" involves the same principle. The circumstances of every man's birth, his surroundings, his parentage, his ancestry, all beyond his control, subject him to influences and inclinations which often determine his character and career for time and for eternity. Accordingly, James Anthony Froude says, "If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts, however harsh and forbidding those facts may seem."[1]

"One thing is certain," said the late Henry B. Smith, "infidel science will rout everything except thorough-going Christian orthodoxy. All the flabby theories and the molluscous formations . . . will go by the board. The fight will be between a stiff thorough-going Orthodoxy and a stiff thorough-going Infidelity. It will be, *e. g.*, Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, John Stuart Mill or John Calvin. Arianism gets the fire on both sides; so does Arminianism; so does Universalism."

We hold to the Confession of 1680 still, as our fathers did, for the substance of it, but we do it with the warmest Christian affection for those who differ from us. We join hand and heart with our Methodist brethren. Professor Shedd, who is as stanch a Calvinist as can be anywhere found, speaks somewhere of the "beloved Methodist," and then adds, "We feel a deep and warm affec-

[1] "Essay on Calvinism," p. 12.

tion towards that large denomination, which goes everywhere preaching the doctrine of man's guilt and his forgiveness through atoning blood." So desirous are we for union with our Methodist brethren, as well as with the other great Christian bodies, in promoting the interests of Christ's kingdom, that in the declaration of faith made by our own council of 1865 on Burial Hill in Plymouth, the word "Calvinism" is not used. The creed now used by this church has nothing in it which a Methodist brother could not subscribe to if he wished to join the church.

Calvinism, notwithstanding all the prejudice which there is against it, is a mighty system. By creating in every man's mind a sense of his own worth as a being called of God into his own kingdom and glory, and redeemed by the incarnation and sacrifice of the Son of God, it has asserted human rights and the equality of all men before God as no other system ever did. In its encounters with the Church of Rome, it compelled that church, after long and bloody wars, to surrender its claim to the right to hang and burn those who differed from it. David Hume said that England owed all the liberty she had to the Puritans; and George Bancroft says that the monarchs of Europe, with one consent and with instinctive judgment, feared Calvinism as republicanism. John Fiske says that the promulgation of the theology of Calvin was one of the longest steps that mankind

has taken toward personal freedom. We boast of what New England did in the war of the Revolution. It furnished more than half the troops that were raised during the war. The descendants of the Puritans did that. The Congregationalists at that time were seven times as numerous as all other denominations put together, and they were descendants of the Puritans, and the Puritans were Calvinists. Let this show what kind of moral and religious forces achieved our independence. Everywhere the influence of this system of belief has been to establish human freedom, to educate the masses, to elevate society, and to free the enslaved. It has scattered the proud in the imagination of their heart; it has put down princes from their thrones; it has exalted them of low degree.

"Take the Calvinists of New England," said Henry Ward Beecher; "persons rail at them, but they were men that believed in their doctrines. They put God first, the Commonwealth next, and the citizen next, and they lived accordingly. And where do you find prosperity that averages as it does in New England, in Scotland, and in Switzerland? Men may rail as much as they please, but these are the facts."[1]

[1] In a similar strain of remark Mrs. Harriet Beecher Stowe says: "Calvinism is much berated in our days, but let us look at the political, social, and materialistic progress of Calvinistic countries, and ask if the world is far enough along to dispense with it. Look at Spain and look at New England; compare the Spanish peasantry with the yeomen of New England; the one set made by reasoning, active-minded Calvinism, the other by pictures, statues, incense, architecture, and all the sentimental paraphernalia of ritualism." "Oldtown Folks," p. 448.

Well might our national council on Burial Hill say that the experience of nearly two centuries and a half had only deepened their confidence in the faith and polity of the fathers, and then, after naming the doctrines on which they could extend the hand of fellowship to all believers, — such as the Bible the Word of God, and no rule of faith but that; the doctrines of the Trinity, the deity of Christ, the common sinfulness and ruin of our race, the expiatory death of Christ as our only ground of hope, and the other doctrines which belong to all our evangelical creeds, — declare their readiness to co-operate with all who hold these truths in the several households of the body of Christ, and with them carry the gospel into every part of this land, and with them go into all the world and preach the gospel to every creature.

Two hundred and twenty-five years ago Charles the Second was on the throne of England, Sir Isaac Newton was a young man, John Milton, in his blindness, was writing "Paradise Lost," John Bunyan, at the age of thirty-six, was writing "Pilgrim's Progress" in Bedford Jail, while "Richard Baxter was speaking of weighty soul concerns with his very spirit drenched therein."

Certain forms of expression which were common two centuries ago would sound strange if we should hear them now. Mr. Cotton, in one of his sermons, says, "We should show thankful resentment to God for his favors to us." In another discourse

he says, "Let us resent the hand of God in the death of so many of his useful servants." Near the close of a sermon he says, "I will now shut up all with an exhortation." Mr. Hobart says that "Christians should chew over their former consolations;" that is, they should call them to mind and ruminate upon them, as an ox chews his cud, and thus renew their enjoyment of them. The word "ingenuity" is used for "ingenuousness." "Let us with candor and ingenuity confess our faults."

At the time of the formation of this church, what is now Newton was a part of Cambridge, and was called Cambridge Village. The people living here went to Cambridge to meeting until 1656, when they began to hold meetings here, probably in the house of Edward Jackson, near the line between Newton and Brighton. They then asked to be released from paying rates at Cambridge; but the Cambridge church would not release them, because they said that if they did it would be "overburdensome" to them to support their minister. The Cambridge church was large and wealthy; there were only three towns in Massachusetts that had more wealth than Cambridge, and yet they could not spare the thirty families living here, and these families for five years supported their own meeting and helped the Cambridge church besides. You may ask why they did not go to Watertown to meeting, which was so much nearer. That would be going out of town. They had to pay for the support

of the minister in their own town, which was Cambridge, and it was natural that they should go to his meeting. They, no doubt, went through Watertown. The cheap bridge which was built there in 1647 could probably accommodate travel by horseback, which was the common mode of travel at that time. If the tide was out, the river could be forded. The objection to supposing that they went through Brighton and North Brighton is that the Cambridge ferry was "altogether useless in winter, very inconvenient for horses, and incommodable for carts."[1]

This church was formed in 1664, July 20, O.S., during the ministry of Rev. Jonathan Mitchell, the second pastor of the Shepard Church in Cambridge, and was properly a colony from that church, though a considerable number were from other neighboring churches. The congregation was composed at that time of about thirty families, and the church of about eighty members, — forty male and forty female.

Mr. Eliot was ordained the same day that the church was formed; his father, the apostle Eliot, and Rev. Richard Mather, of Dorchester, being present and assisting. He had preached here before his ordination, but how long we do not know. He began to preach in 1658, but he was much engaged in missionary work among the Indians of Stoughton, Natick, and other places,

[1] Paige's "History of Cambridge."

and he assisted his father in translating the Bible into the Indian tongue. These labors may explain the delay of his ordination. It was a great blessing to this church to have such a man as he for its first minister. Hubbard's "History of New England" says he was second to none as to all literature and other gifts, both of nature and grace, which made him so generally acceptable to all who had the least acquaintance with him. Allen says that he was one of the best preachers of that age. He excelled all his contemporaries in his knowledge of the Indian language, and the Indians, to whom he preached very often, said that his preaching to them was precious and desirable.

A great bereavement it must have been to his little church to lose him by death, after a ministry of a little more than four years from his ordination. He went to Cambridge to preach a Fast-day sermon, took cold, and had a hemorrhage from his lungs, which caused his death. His will, dated about two months before he died, contains the following: "I desire to commit my precious soul to God, Father, Son, and Holy Spirit, three glorious persons, but one only infinite, eternal Being, in whom I have believed, and whom I have, through his grace, chosen to be my only and everlasting portion; relying and trusting only in the merits and satisfaction of the Lord Jesus Christ, the eternal Son of God, and yet very man, who was made sin and death for me that I might

be made the righteousness of God in him; and who was dead, but is now alive, sitting at the right hand of God, whom I trust to see with these eyes, and to be ever with him through eternity."

This extract from his will is all we have from his pen. There are no sermons of his in existence, but there is a report of precious utterances made upon his dying bed, which I will read before I close.[1]

After the death of Mr. Eliot dissensions arose, and the men who had shown so noble a spirit in building a meeting-house and settling a minister when they were few in number, and had the powerful influence of the Cambridge church against them, were at strife amongst themselves. They lived four years without a minister. Councils were called to settle the difficulty, and the County Court admonished them. The ministers who supplied the pulpit had to sue them for their pay. The court decided that they should pay *all* their ministers, one as well as another. We should

[1] It is greatly to be regretted that a particular account of Mr. Eliot, which Mr. Daniel Gookin, of Cambridge, intended to write, was never written. Mr. Gookin planned a history of New England, in which he proposed to speak of the most eminent deceased magistrates and ministers, and he mentions Mr. Eliot as one of the worthies who would have a place in his history. His intimate knowledge of Mr. Eliot, and his interest in him as a son-in-law, eminently qualified him to prepare such a history.

Mr. Eliot's son John, grandson of Mr. Gookin, was educated for the ministry, but engaged in other pursuits. He was at one time Speaker of the Lower House in the Connecticut Legislature, and later, judge of the Hartford County Court. His home the last twenty years of his life was in Windsor, Conn., where he died in 1719, at the age of fifty-two.

be glad if we could know the cause of this trouble, but we cannot. We are entirely in the dark in regard to it.

In 1672 Nehemiah Hobart came and healed the divisions, and restored harmony. In him again a rich blessing came to the little church, and an unshaken harmony subsisted between him and his people for forty years. Dr. Homer says that Mr. John Hall, who lived to be ninety-three years old, and who was eighteen years old at the time of Mr. Hobart's death, had repeatedly spoken to him of Mr. Hobart's serious and winning manner of address in the pulpit, which caused the people to hang upon his lips.

Rev. John Barnard, of Marblehead, classed Mr. Hobart with the leading divines of New England. Being asked to mention the names of those of whom he had conceived the highest opinion for sanctity, usefulness, and erudition, he gave the names of eighteen men, and the name of Nehemiah Hobart, of Newton, is among them. Other names are, Samuel Willard and Ebenezer Pemberton, of the Old South Church, in Boston; Cotton Mather, of the Old North Church; Benjamin Colman, of Brattle Street Church; Increase Mather and Benjamin Wadsworth, both of them presidents of Harvard College.

But if Mr. Hobart is entitled to rank with such men as these, why is he not better known? The reason may be that he was an extremely modest

man. Rev. Eliphalet Adams, of New London,[1] who had spent his boyhood in Mr. Hobart's family, fitting for college, said that his modesty was excessive, and that he had a singular backwardness to appearing in public.

But who is Mr. Barnard, and what is the value of his testimony? Dr. Chauncy said, "He is one of our greatest men." He had had abundant opportunity to know the ministers of whom he spoke; he was eighty-five years old when he made out the list of names, and it was President Stiles, of Yale College, who asked him to make it. We have, then, good reason to conclude that our church had for its second minister one of the eminent men of his time, and we may see from President Stiles's question in what his eminence consisted: "sanctity, usefulness, and erudition."

Mr. Hobart died Aug. 25, 1712. Eight days before his death he preached morning and afternoon, and at the close of the day blessed the congregation in the words prescribed in Numbers vi. 24–26, which made an impression upon many: "They thought he had taken leave of them, and that they should never see him again." He had used that form but once before. He said to President Leverett, of Harvard College, who made him a visit a few days before his death, that he had been at forty-nine Commencements, never having

[1] Mr. Adams was the son of Rev. William Adams, of Dedham, and was left an orphan at the age of eight.

missed one from the very first time that he had "waited on that solemnity." The president said that he was a great blessing and ornament to the Corporation of Harvard College. Judge Sewall states that the governor (Joseph Dudley) was present at his funeral with four horses. "A great many people there; suppose there were more than forty graduates present." The president was one of the bearers, and the governor and Judge Sewall followed next after the mourners.[1]

After the death of Mr. Hobart, the church was without a minister two years. Several men preached here as candidates, and among them Rev. Edward Holyoke, afterward president of Harvard College; but Mr. Cotton was preferred. The votes of the church show a very strong desire to make him their minister. When he came to Newton, the whole town went in procession to meet and welcome this youth of twenty-one. His first sermon was from the text, "How shall we escape if we neglect so great salvation?" and this text might be called the key-note of his ministry. Twelve of his sermons were published and are preserved. Two of them were preached in Dorchester on exchange with Mr. Danforth. One of them was on the text,

[1] Judge Sewall was intimate with Mr. Hobart. He often attended his weekly lecture at Newton and dined with him. Dinner was commonly followed by prayer or the singing of a psalm, and the judge several times remarks, "Mr. Hobart prayed excellently." He states that Mr. Hobart died very early on the morning of the twenty-fifth, and was buried on the twenty-sixth, about an hour before sunset.

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light." A special address was made to the young in a strain like this: "Can't you, this evening, go alone and spend though but a few minutes in serious meditation and earnest prayer to God to awake you out of this deadly sleep? Can't you beg of God for Christ's sake to have mercy on you? He has expressly declared that if you seek you shall find." The result was that many of the young people were affected and awakened, and a request was made that the sermons be published. His next published sermon was occasioned by the earthquake on the night of Oct. 29, 1727. It was preached at the weekly lecture in Boston. When it was published, Dr. Benjamin Colman,[1] of the Brattle Street Church, Boston, wrote a preface to it, in which he said: "It is a pleasure to see with what gravity and authority the rising ministers among us bring the solemn warnings and messages of Christ to his churches, and with what reverence they are heard. And doubtless it has been a pleasure to many, in some late lectures in Boston, preached by the author of the following discourse, to see the name and spirit of the famous John Cotton revive and shine in this, his great grandson."

[1] Dr. Colman is the man to whom Hon. Samuel Holden, of London, Governor of the Bank of England, sent thirty-nine sets of the practical works of Richard Baxter, in four massive volumes, folio, published in 1707, to be distributed among the New England churches. One of the sets was sent to this church, and is still in our possession.

Mr. Cotton had previously preached a sermon to his own people on the earthquake, the very week it occurred. Sunday evening, at twenty minutes before eleven o'clock, the earthquake came. In the middle of the same week, not waiting for another Sabbath to come, he called his people together at the meeting-house, for religious services and a sermon. In closing his sermon he said: "I did not dare any longer delay calling you thus together, that we might once more unite in humbling ourselves before God, not knowing what a day or a night may bring forth. How surprising and amazing was the first sudden shock and convulsion that we felt, our houses and beds shaking, and the earth trembling and reeling under us, and how many times has the awful noise been repeated since, though not to so fearful a degree! You will now surely be afraid of delaying your repentance and reformation any longer. My dear neighbors, with bowels of pity and concern I entreat and beseech you not to go on any longer in your sins unrepented of. Remember how you have dishonored God, and quenched the Spirit, and wounded your own soul. Abhor yourselves before God as utterly unworthy of any mercy or salvation from him, and implore his pity through the merits of Christ, and for his sake alone. Oh that God would hear and answer us in this day of distress, when we are trembling before him, and greatly afraid of further terrible manifestations of his holy dis-

pleasure! Be thankful for the space you have given you to repent. You might have been swallowed up in the deep vaults and caverns of the earth the very first night; but God has spared you to this hour. Give glory, then, to the Lord, your God, before he cause darkness, and your feet stumble upon the dark mountains. Give not sleep to your eyes, nor slumber to your eyelids, till you have sought earnestly a reconciliation to God."

The successor of Mr. Cotton was Rev. Jonas Meriam. His only publication was an ordination sermon preached in Portland, on the subject of an educated ministry. After showing the importance of an education for a minister, he spoke of the kind of knowledge he should have. In general, said he, he should know God's word. He must know the great God and Jesus Christ his Son. He must know Jesus Christ as a Priest sent by God to atone for the sins of men, and give satisfaction to God for them by his death. He should say with the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He must understand the lost condition of mankind, and the way of recovery by faith in the only Saviour. He must have an experimental knowledge of these things, and his experience must be evinced by his holy life and conversation. A minister should know something of the liberal arts and sciences; especially should he know the languages in which the Bible was written. In his preaching he must

keep close to the word of God. If he entertains his hearers with any other doctrines than those found in the word of God, whatever learning he may discover, he may be said to dote about trifles. If he treats his subjects in a *plain manner*, this should not be disgustful to persons of superior knowledge, since it is his duty to seek the salvation of all his hearers, the most ignorant as well as the most knowing. It discovers ignorance of mankind, and of the design of preaching, to wish a minister to dwell always on refined speculations above the capacity of the common people, whose souls are as precious as any.

At the close of the sermon, he addressed the candidate for ordination, and said: "Dear sir, the greatest care that any man can have is the care of souls. This care will lie down with you and rise up with you, and when others indulge themselves in rest, will hide sleep from your eyes and slumber from your eyelids."

Mr. Meriam's second wife's mother, living in his family, owned a female slave, whom she treated roughly. Mr. Meriam bought the slave of his mother-in-law for one hundred dollars, and gave her her liberty. Here was a practical abolitionist nearly one hundred years before slavery was abolished in our country. This second wife of Mr. Meriam was granddaughter of Dr. Zabdiel Boylston, of Brookline, the man who introduced the practice of inoculation for small-pox, in the face of

such outrageous opposition that he did not dare go out of his house in the evening, knowing that men were on the streets, with halters in their hands, ready to hang him.

Mr. Meriam's daughter, Mehitable, married John Kenrick, Esq., and her descendants are now living in this city.

The war of the Revolution came in the latter part of Mr. Meriam's ministry. His health was declining, and additions to the church were very few. Only one person was received into the church in the last six years of his life, but that person was a notable one. Anna Hammond, daughter of Col. Benjamin Hammond, who lived in the house now occupied by Judge Lowell at Chestnut Hill, joined this church in 1777, and was married the same year to the Rev. Joseph Pope, of Spencer, and there lived to the age of 104 years and 7 months. She occupied one sleeping room eighty-two years.[1] "Her husband's residence, being on the main road from the western counties of Massachusetts to the capital, was for a long series of years the hospitable resting-place of ministers on their way to and from the metropolis." The leading ministers of the State were often her guests. Dr. Emmons, of Franklin; Dr. Lyman, of Hatfield; Dr. John Pierce, of Brookline; Dr. Moore, President of Amherst College; Dr. Austin, President of the University of Vermont; Dr. Spring, of Newburyport, the father of Andover The-

[1] Funeral sermon, by Rev. S. G. Dodd.

ological Seminary; Doctors Bellamy and Backus, of Connecticut, the first a son of thunder in the pulpit, and the second invited to chairs of theological instruction in Yale and Dartmouth,— these, and men like them, were often at her house. She and her excellent husband enjoyed the society of such men, and their theological discussions protracted to late hours of the night around the old hearthstone. She gloried in the old doctrines of the New England faith, the distinguishing doctrines of grace. Her soul fed upon them. Taught at her mother's knee the Westminster Catechism, too much neglected, in her view, in these days, she ever retained her partiality for it. It was familiar to her as the alphabet, and often she occupied the slow hours of night by reciting its articles and reflecting upon them. "With the works of Edwards, Bellamy, and Hopkins she was familiar." She was a lover of poetry, and often entertained her friends by repeating selections from the standard English poets. Her longevity was owing in great measure, it is believed, to her habitual cheerfulness. "She never wasted her energies in pining over unavoidable or imaginary troubles. She early learned to 'trust in the Lord and do good,' and she believed the promise that goes with that precept. Sometimes in wakeful hours of the night she could be heard singing old 'Denmark' or some favorite tune. She believed that she had had the best husband, the best children, and the best grandchildren that ever

a woman had. 'Your grandfather, my child,' said she, 'was as good a man as God ever made, and no minister ever had a better parish, and no old woman ever had better or kinder care.' And so her life was one continued hallelujah." Her minister one day said to her, "I am glad, Mrs. Pope, to see you always so cheerful;" to which she replied with great spirit, "A fretting old thing would be intolerable." But a short time before her death some one said to her, "Grandmother, your trust is in the name of Jesus." She roused herself and said:

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

This noble and saintly woman was brought up under the ministry of Mr. Meriam, and in the home of a godly mother. Here was a character of the true New England type, in which were piety and intelligence fed by God's word and by the writings of the ablest ministers of her time. We hold her name in grateful remembrance. She is one of our treasures. Precious in the sight of the Lord is the death of such saints as she.

Mrs. Pope always retained a vivid impression of a spectacle that was once presented here in this Newton church, of two brothers standing up in the aisle while a prayer of thanksgiving was offered for the preservation of their lives in the battle of Lex-

ington, bullets having passed through their coats during the fight.[1]

On the 13th of February, 1782, began a pastorate which was to continue fifty-seven years. When Rev. Jonathan Homer accepted his call, he had declined a call to the new South Church in Boston, — the church whose edifice used to stand on "Church Green" in Summer Street, near the head of Lincoln Street. It is greatly to his credit that he declined that call, on the ground that the "half-way covenant" was in use in that church, as it was, in fact, in most of the churches in Boston.

This remark carries us back to the memorable synod of 1662, held in Boston to discuss the relation of baptized children to the church. A result

[1] One of Mrs. Pope's granddaughters thus describes Mrs. Pope's skilful management of the affairs of her household: "My grandfather's salary was seventy-three pounds and ten pence, and I have heard it said that during the depreciation of the Continental currency the whole salary of one year was used to buy a block-tin teapot. Nevertheless, grandmother had the faculty of maintaining an open and liberal-handed hospitality. She entertained more company than almost anybody else, and yet always had something in the larder, and often said she never knew what it was to want. Nobody knew how she did it, but everything turns to profit in the hand of industry and care. The roses in the garden were converted into rose-water by domestic chemistry, the quince-trees sent their golden burden to the city in exchange for a different currency, the chicken-yard furnished a dinner for the unexpected guest, and the skilful fingers of the minister's wife and daughter made bonnets for the village belles and trimmed them with artificial flowers of their own manufacture. In one year these self-made milliners made ninety-seven bonnets, which, if not equal to those of Aaron's sons for glory and for beauty, were at least sufficiently elegant in the opinion of those who wore them."

The allusions which have been made to the visits of Doctors Spring and Emmons at the house of Mr. and Mrs. Pope are the more interesting when it is known that both of them were her suitors. The tradition is that Dr. Spring

was reached which was most disastrous to the cause of religion in New England, and whose influence has not ceased to be felt even to this day. Our Puritan fathers attached a very great importance to the rite of infant baptism. In the course of time some of their children baptized in infancy came to maturity unregenerate, and therefore they had not the privilege of offering *their* children for baptism. We can easily imagine the feelings of a Puritan grandfather towards those children. His heart yearned toward them, standing, as he felt they did, beyond the reach of the promises, strangers to the covenant, and aliens from the commonwealth of Israel. Was there no way in which they could come into the inheritance of covenant blessings?

We must remember that in the view of our fathers a baptized child stood in a very interesting relation to the church. He was not a member in full, so that he could come to the Lord's table, but in a qualified sense he was a member, and in the

when a young man was on his way to Newton in search of a wife, when he met Mr. Pope, whom he had introduced to Miss Hammond, and found that he was on his way to the same house and with the same intent. The situation was delicate and perplexing. After some deliberation Dr. Spring generously said, "Brother Pope, you have a parish and I have none. I give way to you."

When Mrs. Pope was a widow about seventy-five years old, and Dr. Emmons was a widower about eighty-five, he sent her by the hand of a ministerial brother, probably his son-in-law, Rev. Dr. Ide, of Medway, a proposal of marriage. The offer was declined, and when it was pressed with some urgency, with reference probably to the eminence of the suitor, she replied, "No elevation of character or circumstances could have a feather's weight towards inducing me to change my name. I hope to bear it while I live, and lie by the side of him who gave it to me when I die."

discussions of that synod, after long and warm debate and several adjournments, they did so magnify this qualified and partial membership that they decided that if the person's external character was good, and if he would go through the form of owning the covenant, that is, of professing his belief in the doctrines which were implied in it, he might, even though he had not saving faith, present his children for baptism. At least this was what it amounted to, though they would not have stated the case just in this form, for they admitted over and over in the debates that a parent ought to have saving faith before he offered his child for baptism; but so indispensable was it in their view that the child should be baptized, that they tried to make themselves believe that a man who had been baptized in infancy, and who was correct in his manner of life, and would go before the church and publicly give his assent to the doctrines held by the church, had saving faith. But if he had saving faith, why was he not allowed to come to the Lord's table? In this they showed their inconsistency. This is what is meant by the "half-way covenant;" and as one wrong step leads to another, these half-way church members soon began to be considered members in full, and were admitted to the Lord's table, and soon it came to pass that the churches had more unconverted members in them than they had real Christians. It should be added that as at that time one could not vote or hold

office without being a church member, this consideration may have influenced the action of the synod.

The half-way covenant was used in this church in the time of Mr. Meriam, and if we had the records which were burned with his house on Sunday evening, March 18, 1770 (this was the second time that the church records were destroyed by fire), we should, no doubt, find that it was used from the beginning. The Cambridge church used it, and the influence of their minister, Mr. Mitchell, did more to determine the question in the synod than that of any other man. In the records of our church, made up from memory in 1773, three years after the fire, we find, besides the names of church members and of baptized children, more than a hundred names of persons who had "owned the covenant." One of these names is that of Michael Jackson, the man who was so determined that his company should get a shot at the British on the 19th of April, 1775. Those who thus owned the covenant probably did it for the sake of having their children baptized, though it is true that in the early times, and even before the synod of 1662, the owning of the covenant was practised as a step toward a Christian life. Adults who had not been baptized in infancy sometimes offered themselves for baptism with the same view. These acts were considered as a partial acknowledgment of the claims of God

upon them, and many were willing to go as far as that who did not profess to have saving faith. The ministers encouraged these acts. Mr. Cotton, in one of his sermons, says: "Those of you who have neglected baptism, arise and be baptized this day. Those of you who were baptized in infancy, but do not come to the Lord's table, come forward and own the covenant." After they had done this he would urge them to prepare themselves, by the exercise of saving faith in the Lord Jesus, to come to the Lord's table. The names of persons intending to offer themselves for baptism, or for owning the covenant, were announced from the pulpit, and the minister propounded three classes of persons,— those who were to be baptized; those who were to own the covenant, either on their own account or on their children's account; and those who were to be admitted to full communion and come to the Lord's table.[1] A young person who had owned the covenant, on changing his place of residence, would sometimes carry a letter from his minister stating the precise relation in which he stood to the church.

On the 4th of January, 1782, the very day that Mr. Homer wrote his letter accepting the call of

[1] The Haverhill minister, whose wife was Mr. Cotton's sister, writing to Mr. Cotton, three weeks after the earthquake, said: "I have admitted and propounded 154 persons since the earthquakes; 87 for the Lord's table, the rest for baptism, or for renewing their baptismal covenant.

"Your loving brother,

"JOHN BROWN."

this church, the church voted that the practice of admitting persons to the privilege of baptism for their children upon their giving their assent to the covenant is disagreeable to this church, and that for the future those only who are in full communion (one of the parents at least) are to expect that privilege. The church probably supposed this action to be necessary in order to secure Mr. Homer for their minister, for if they had not taken it he would have declined their call, as he had his call to the Boston church. Some of the members of the church were greatly aggrieved by this vote, and they tried very hard to get it rescinded. Failing of this, they wanted a council called; but this the church refused. They sought an interview with Mr. Homer, and expressed to him their dissatisfaction with his views upon this subject. But both the minister and the church stood firm, and the half-way covenant practices were abolished forever.

It was a noble triumph of Christian principle for Mr. Homer, for conscience' sake, to prefer Newton with a small salary, to Boston with a large one and with its refined and literary society. His deeply religious spirit, his literary taste, and the pleasing style in which he writes, are seen in the letter in which he accepts his call, and still more in a letter which he wrote to a young kinsman of his, nigh to death, in which he urged upon him, in the most kind and delicate, and yet in a very faithful manner, the necessity of preparation for that solemn event.

This letter is in Dr. S. F. Smith's "History of Newton," is addressed to George Homer, Jr., Boston, and is as follows: —

NEWTON, Feb. 11, 1811.

My dear young kinsman:

I have but lately learnt that you were seriously unwell, and that your indisposition increased rather than abated. I most ardently wish that your health may be re-established, and that your parents may long rejoice in your society. But whatever may be the ultimate determination of Heaven respecting your life, it will be of no disservice to you to improve your present seclusion from the world, to seek and establish your immortal interests.

I also once had, as you well know, an only son, who was also my only child. When his complaints were serious, I was principally solicitous that he should be a real and habitual Christian. I knew, I said to him, that in this case, the issue, whatever it were, would be the promotion of his best good. I wished for evidence of that thorough conversion from sin to holiness, from the world to God, which is effected by the Holy Spirit, accompanying the truth on the heart of the regenerate. I wished for evidence that he "knew the plague of his own heart;" that he understood the law of Heaven to be holy, just, and good; that he was liable to the penalties of this law, violated by the most virtuous; that his salvation rested on sovereign, unmerited mercy, and must be effected by the Lord Jesus Christ, the only hope of a penitent sinner towards God. I wished him to call on the Lord in humble, fervent prayer, commending his soul and body to that infinite grace which had provided a ransom for lost sinners. I wished him to behold and trust in the Redeemer as "the end of the law for righteousness to every believer," through whose obedience unto death and perfect sacrifice he might be justified at the divine tribunal. I wished him to see the evil nature, as well as bitter consequences, of sin, in thought as well as word and deed, and the beauty of holiness, strict evangelical holiness. I wished him to seek salvation from sin as well as misery, and to desire heaven as a region of purity as well as felicity. I think I have reason to hope that this my wish and prayer were granted. The hope of this has frequently soothed his mother and me.

I believe that your affectionate, anxious parents cherish the same ardent wish for you. You and they have great reason of thankfulness

for your preservation from gross vice, and that you have exhibited a winning deportment. Much of filial piety has adorned you. But you will not view me censorious for addressing you as a sinner, who is dependent on Him who "will have mercy on whom he will have mercy." "We have all sinned," yet there is hope. Each one best knows his advantages and obligations, the light and love against which his sins have been committed. I have heard, on many occasions, the most humble and self-abasing language from the purest characters. There is no danger of humbling ourselves too greatly before God, if we do not despair of his mercy. "Humble yourself under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." — 1 Peter v. 6, 7. Remember that the Saviour hath come to "heal the broken-hearted." If, upon examination, you approve, you love his character and redemption, you are willing to be saved by him and through him, he will love and save you. "Him who cometh unto me," hath he said, "I will in no wise cast out." "Whosoever will," hath been his invitation, since his ascension and glorification, "let him take the water of life FREELY."

May he be precious to you. May you "believe and rejoice in him with joy unspeakable and full of glory." Living or dying, my dear young friend, may you be the Lord's. May your parents yield you to the disposal of their and your infinitely wise and beneficent Proprietor. May your dear sisters learn the lesson of salvation from you and your history. May they all, and you and we, meet and mingle at length around the throne of the Redeemer, "see him as he is," and be like him, serve him with his servants, and tune our harps to his eternal praise, — is the wish and prayer of

Yours affectionately,

JONA. HOMER.

GEO. HOMER, Jr., Boston.

The first person received into the church by Dr. Homer was Nathan Park, the grandfather of Prof. Edwards A. Park, D.D., LL.D., of Andover. He had five children who had not been baptized; and they were all presented for baptism at one time, the oldest being sixteen years old, and the

youngest, who was Professor Park's father, eight years. The church considered the question of having these children baptized, and decided that, "as none of a believer's children are exempted from the promise made to the believer and his seed; and all Brother Park's children, though the oldest was sixteen years of age, were under his tuition and guidance as his household, so it was proper that they should receive, on his account, the seal of baptism." All of Professor Park's ancestors back to the time of Richard Park, one of the first members of the church, have been baptized here, and it is eminently fit that he should be with us to-day, and take part in these exercises.

Mr. Homer was a very acceptable and popular preacher. He spoke easily without notes in the pulpit, and excelled in conversation, which made his pastoral visits agreeable to his people. Blake's Biographical Dictionary says he was one of the most beloved Congregational clergymen in Massachusetts, universally esteemed as a man of learning and piety. He read Greek, Hebrew, and Latin, and learned Spanish after he was sixty years old.

In the year 1816 he spent twelve weeks doing missionary work in Stratham, N.H., under the direction of the Society for Promoting Christian Knowledge. There were several denominations there, much sectarian spirit, much ignorance and opposition to what they called hirelings, that is, to educated ministers. A minister by the name of

Metcalf preached there once in two weeks. It was proposed that Mr. Homer should preach on the alternate Sabbath, when otherwise the pulpit would be vacant. Mr. Homer made a good impression upon all, and the prospect of union and harmony seemed excellent. But Mr. Metcalf did not like the good impression which Mr. Homer had produced, and said that if he preached there a second Sabbath he should leave. This threat lost him the confidence of those who had paid him nine-tenths of his salary. Mr. Homer tried to pacify and conciliate him; but he saw that his influence was gone, and he left the place, though he admitted that he could not blame Mr. Homer, his manner toward him had been so kind. One man said he believed these Congregational ministers wanted to make Protestants of them, and get control of them, showing that he did not know what a Protestant is. Mr. Homer, in giving an account of this in a letter to Dr. James Freeman, the minister of King's Chapel, said, "I have my temper sometimes tried, but I have been so kept that I have not lost it a moment."

On account of the prejudice against written sermons, Mr. Homer preached unwritten ones. He preached at private houses, visited the people in their homes, and labored in every way to overcome prejudice. His labors were greatly enjoyed. Those who at first hated him, because that by means of him they had lost their minister, afterward admitted

that he had treated them so kindly that they could not hate him any longer. The report of the Society which sent him there says that he visited the sick and afflicted, instructed the young and ignorant, urging upon all the necessity of religion, and by his kind, candid, and affectionate deportment to all of every denomination, inspiring them with some portion of his own spirit of conciliation. He did great good. A good number were brought under serious impressions, and some became hopefully pious. After he left, Rev. William Greenough, of the West Parish, went there, and engaged in similar labor for one month.

Dr. Homer devoted many of the later years of his life to an enthusiastic study of the different English translations of the Bible, from that of Wycliffe to that of 1611. He intended to write a history of them. The late Prof. B. B. Edwards, of Andover, said he was better qualified to do it than any other person in the country. A conclusion which he reached was that King James's Bible was *in no part* a new translation taken directly from the originals. He had the most ample facilities for ascertaining the truth of this statement. His shelves were filled with rare and choice books bearing upon the subject, many of them obtained from England with great painstaking and expense, and he performed the almost incredible labor of finding out by personal examination the source from which the translation of every

verse in the Bible was taken; and he showed, what he had previously asserted, but what had been denied by biblical scholars, both English and American, that not a single verse in King James's version was newly translated, but that the whole of it was taken from other versions and was a compilation. He showed that thirty-two parts out of thirty-three were taken from former *English* versions, chiefly from the Bishops' Bible, and that the remaining thirty-third part was drawn from *foreign* versions and comments. Having announced this result of his investigations, he quoted the words of the translators themselves, that they "had never thought from the beginning of the need of making a new translation."[1]

[1] In the "Biblical Repository" for October, 1835, at the close of an article on "Early English Versions of the Bible," may be found a letter from Dr. Homer on that subject. In February, 1838, he wrote an article for the Supplement to Dr. Jenks's Comprehensive Commentary, which may be found near the middle of the volume, on page 55 of the "Guide to the Study of the Bible," in which he spoke of the need of revising the authorized version in view of its errors in grammar, syntax, and translation, and its obsolete words.

The following statements have been either made directly by Dr. Homer, or have been suggested by the perusal of his writings.

Beginning with Matthew's Bible of 1537, from which all later revisions have been formed, he says, "This Bible was executed by the very best scholars in Hebrew, Greek, German, and English." The translation was partly that of Tyndale, who is the real author of our English Bible, and partly that of Coverdale, a friend of Tyndale, but the whole was revised and corrected by John Rogers, the first martyr of Queen Mary's reign. This Bible soon superseded that of Coverdale, but being burdened with notes, to which opposition was made, Coverdale was invited, in 1538, to undertake a new edition on the basis of Matthew. This he did, and in 1539 appeared "The Great Bible," commonly called Cranmer's, because he furthered the work and wrote a preface to it. "It was published," says Dr. Homer, "under the dread of the frown and rejection of Henry

It has been generally admitted that, in the time of the Unitarian defection, Dr. Homer was considerably influenced by his many friends, both ministers and others, who embraced the erroneous views.

Mr. Bushnell, who came here more than a year before Dr. Homer's death, says that he was liberal in his theology, influenced, no doubt, by his intimacy with Dr. Pierce, of Brookline, and Dr. Freeman, of King's Chapel, whose wife was a sister of Mrs. Homer. Dr. Gilbert, of West Newton, used to speak of Dr. Homer in the same way. But Dr. Homer was also intimate with Dr. Codman, with Rev. Mr. Greenough, of the West Parish, and with Rev. Mr. Grafton, of the Baptist church in this

VIII and his clergy. Cranmer was dissatisfied with it, and when young Edward came to the throne, sent for three German scholars to aid him in effecting a new translation. The early death of two of them frustrated his intent."

The Geneva New Testament, probably by Whittingham, who had married Calvin's sister, was published in 1557, with an introduction by Calvin. The completed Geneva Bible, always a favorite one with the Puritans, appeared in 1560, with marginal notes so full that they might be called a commentary. The book was a moderate quarto in size, suitable for popular use, and it immediately became the Bible of the people, and continued to be so for seventy-five years. They said there was no discerning the Word of God aright except through the "Genevan spectacles." This is no doubt the Bible which our Pilgrim and Puritan fathers brought with them to this country. "Elizabeth and her primate disliked and rejected it," says Dr. Homer, "on account of the notes, in which was expressed so much abhorrence of tyranny." One of these notes, on Rev. ix. 3, where locusts are described as coming out of the smoke of the bottomless pit, says, "Locusts are false teachers, heretics, and worldly subtle prelates, with monks, friars, cardinals, patriarchs, archbishops, bishops, doctors, bachelors, and masters, which forsake Christ to maintain false doctrine."

"The proprietors of this Bible," says Dr. Homer, "were refused the privi-

place, and the result was that he adhered to the ancient faith. Dr. Codman said that he was decidedly evangelical and orthodox, though liberal and catholic in his feelings towards other denominations, and he acknowledged gratefully the sympathy which he had received from him in the trials through which he had passed in the Unitarian controversy.

A smile is sometimes awakened at the mention of Dr. Homer's name, because of the many queer and strange things that have been told of him. He was a very absent-minded man, and his wife was constantly expecting some odd event to occur from his eccentric ways. Professor Park says that he

lege of publishing it in England unless they would omit the notes, but so great was the demand for it, that a fresh edition was published every year for thirty years *without permission*, nor was a single one of the objectionable notes omitted."

This statement of Dr. Homer is far within bounds, for Westcott says that between 1560 and 1611 more than a hundred editions of the Geneva Bible were published. Dr. Homer justly refers to the influence of the notes of this remarkable Bible upon the English Revolution of 1688, and remotely upon our own Revolution of 1776.

The Bishops' Bible was published in 1568, and was called Elizabeth's Opposition Bible, because its principal object was to displace the Geneva Bible. It was but a slight variation from the Great Bible and the Geneva Bible. Dr. Homer ascertained that "about two-thirds of the new and best text of the Geneva Bible had been used in the Bishops' Bible without acknowledgment or apology. The very notes, too, of the proscribed Geneva Bible, so far as they were merely critical and not revolutionary, were found spread over the whole of the new Court Bible. Only eight editions of this Bible are known to have been published, and these were required chiefly for the reading-desks of the churches."

These two Bibles, the Geneva and the Bishops', continued in use during the remainder of Elizabeth's reign.

and Professor Edwards and others were once invited to dine at Dr. Homer's. When they were called to dinner they went into the dining-room and took their places around the table, their host not being present. Soon, however, he appeared at the door of the room, and seeing that the company were waiting for him, immediately commenced asking the blessing. By the time he had reached his place at the table he got through with the blessing, and then saluted his guests. Other stories about Dr. Homer, under the name of "Parson Carryl," may be found in "The Minister's Housekeeper," one of Sam Lawson's Oldtown Fireside Stories, by Mrs. Harriet Beecher Stowe. In view

"In 1603, soon after King James came to the throne, the Puritan scholars and others, men of all parties, indeed, desiring as perfect a Bible as they could have, applied to the king for a new revision, alleging that in the Bishops' Bible there were many errors of translation. To this the king and his primate reluctantly consented, but ordered that the text of the Bishops' Bible should be followed as far as the originals would permit, and no notes be appended."

The result was the Bible of 1611, which, by its intrinsic excellence, quickly took the foremost place, and held it for 260 years before a substitute was called for. Dr. Homer thinks that this Bible might have been better still if the revisers had been allowed to make a new translation, as some of them wished to do. The English people's love of the Bible is seen in their desire to have it in as perfect a form as possible.

Seven revisions were made between 1535 and 1611. Dr. Homer called very earnestly for another in 1838. It came in 1881.

In the Boston Athenæum are two editions of Tyndale's New Testament, with notes on the margins in the handwriting of Dr. Homer. In the larger edition, bearing the date of 1552, his name is written in full at the beginning of the Gospel of Luke.

Mr. John P. Dabney, in preparing his edition of Tyndale's New Testament, visited Dr. Homer very frequently, and obtained from him much valuable information.

of them all Father Greenough once said, "You may laugh as much as you will at Brother Homer, there is no man among us who carries with him the spirit of the gospel from Monday morning to Saturday night better than he."

The year 1827 was the crowning year of Dr. Homer's long ministry. Seventy-one persons were received into the church in that year, — as many as had been received in the previous nineteen years. This revival began in November, 1826, when, Dr. Homer says, there were three or four inquirers with evidence of conversion soon after the great day of prayer and assembling of certain evangelical churches in Boston at Rev. Mr. Beecher's. Dr. Beecher's arrival in Boston, in 1826, was a great event. Previously our churches had stood on the defensive against the Unitarians. Dr. Beecher was a man who could lead an assault, and it is very likely that the revival of 1827 in this church was in some measure due to the influence of what Dr. Homer calls the great day of prayer in Mr. Beecher's church in Boston. Many children and youth in our Sunday-school became interested. By the first of May, 1827, there had been one hundred and twenty inquirers and seventy or eighty hopeful conversions. From this it would seem probable that many of the thirty-two persons who joined the church in 1828 were a part of the fruit of this revival.

Dr. Homer died August 11, 1843, and his funeral

was on Sunday afternoon, August 13. The other churches of the town omitted their usual services, and were present with their pastors on the occasion. Prayers were offered by Rev. Mr. Bushnell, by Dr. Gilbert, and by Dr. S. F. Smith. A long procession moved to the place of burial, preceded by the children of the Sunday-school. The sermon was by Dr. Codman, of Dorchester. Speaking of the catholicity of Dr. Homer, he said: "Many of his relatives and personal friends differed from him in religious opinions, but he ever cherished toward them the warmest affections of love and friendship. There was no bigotry in him. His heart overflowed with love to all who love the Lord Jesus Christ, of every sect and name. He lived on terms of Christian intimacy and friendship with Mr. Grafton, the Baptist minister of this place; he took the liveliest interest in the prosperity of the Theological Institution on the hill, and maintained a fraternal and paternal intimacy with its officers and students. His library was always at their service for use and reference. In fine, Dr. Homer was not a denominational Christian, but a member of the Church universal." Dr. Codman then speaks of his "active and unwearied benevolence, childlike simplicity, easy confidence in others, approaching to credulity, and the tendency of his mind to one engrossing subject;" that is, to the English versions of the Bible.

"Dr. and Mrs. Homer loved this people, and

lived for them. No sacrifices of a worldly and pecuniary nature were too great for them to make, if they could promote the welfare of this flock. After the loss of their only son, their affections were concentrated still more upon the beloved people of their charge. Dr. Homer's heart was full of the tenderest sympathy for the suffering. He took orphans and homeless children to his own house, and gave them a home till they could be provided for. More than thirty were cared for by him in this way. In a ministry of fifty-seven years he was scarcely ever detained half a day from the house of God. By his singular activity in the performance of ministerial duty he accomplished an almost incredible amount of labor. He was instant in season and out of season, teaching and preaching Jesus Christ, not only in the temple, but from house to house. He loved to preach. It was his meat and drink."

Dr. Homer's preaching was not so much enjoyed in the last years of his life as it had formerly been. This is not strange. His advanced age would account for it in part, and then the absorption of his mind in the one study to which he had devoted his later years stood in the way of his making the needful preparation for the pulpit.

An incident illustrating the very warm friendship existing between Dr. Homer and Father Grafton should be related. After the death of Dr. Homer's only son and only child, he preached a sermon

with reference to the sad event. Father Grafton dismissed his congregation, and came and sat in the pulpit with his afflicted brother, and offered the prayer. He had been afflicted himself, and he knew how to sympathize with the afflicted.

Rev. James Bates was ordained as colleague-pastor with Dr. Homer in November, 1827. In his letter accepting the call to this place he said, "I shall be placed in a situation of awful responsibility. Duties almost overwhelming will be imposed upon me; duties which will have an important bearing on our present and eternal welfare, and which will probably be attended with momentous and everlasting consequences to coming generations." These words are characteristic of the man. He was profoundly sensible of the infinite and amazing interests which the preaching of the gospel contemplates. His soul was habitually penetrated with the thought of them. Those to whom he ministered were to live forever in one world or another, very much according as he should be faithful to his duty. The burden of these souls was ever on his heart. When he said it was an "awful responsibility," he said what he deeply felt to be true. There were people here — and some are still living — who thought he dwelt too much in his preaching upon the dreadful doom of those who die in impenitence. Perhaps he did. He may have had a morbid fear that he should fail to declare the whole truth, or he may have thought the warnings of Scripture best adapted

to lead his hearers to repentance. No one can doubt that his desire to save them was the passion of his life, and his labors were not in vain. The additions to the church during his ministry were unusually large. It is true that other agencies were at work. The revival of 1827, under Dr. Homer, had not spent itself when he came here. A very successful four days' meeting was held in October, 1831, at which Dr. Beecher and Dr. Wisner were among the preachers, and the period from that time to 1835 was one of those great revival eras in which the windows of heaven are open all over the land to pour down salvation. Still it is a great blessing to a church in times of revival to have a minister who is in full sympathy with it, and who does all in his power to promote it.

Mr. Bates had for helpers two such deacons as any minister might be thankful for, — Elijah F. Woodward and William Jackson. Deacon Woodward came of a godly stock. Four generations of his ancestors had lived and prayed and died in the house in which he was born. His father and grandfather were deacons. He was made deacon at the age of twenty-eight, and held the office as long as he lived. He was twenty-nine years superintendent of the Sunday-school. He entered the choir at the age of eleven, and remained there forty-eight years. Half of this period he was the leader, with voice and viol, of thirty or forty

singers and players, among whom were five of his own children. His amiability, calmness, and wisdom kept the choir harmonious in feeling, as well as in song. He lived two miles from the meeting-house, and yet no one was more constant or more punctual than he in attendance upon all the meetings of the church and of the choir, both in the daytime and in the evening. Often he took a shovel in his sleigh to make a path through snow-drifts. He was farmer, teacher, surveyor, town clerk, and treasurer, and yet his duties to the church were never neglected. His horse had heard the doxology in Old Hundred sung so many times that he learned to recognize the singing of it as the closing exercise of an evening meeting, and when he heard it he backed out of the shed and walked up to the chapel door, where he waited till his master came out. As town clerk,[1] Deacon Woodward was always present at the town-meetings, but took no part in the debates unless called upon to express his views. Once, when the meeting was getting warm over a dispute, some one said, "Let

[1] One of his duties as town clerk was to announce intentions of marriage. This he did from his place in the choir, just before the benediction.

One Sabbath he saw in a high pew, back of the choir, some young men intent upon something other than the sermon. He rose and turned toward them, and stood looking at them. They were so much occupied that they did not see him. He stood so long that the attention of large numbers in the broad galleries on both sides of the meeting-house was drawn toward his singular attitude. At length the young men raised their heads, and seeing how many eyes were upon them, grew red in the face, ceased their game, and hustled away their cards.

us leave it to Deacon Woodward." To this all were agreed, and his decision was allowed to settle the matter. "Who of us," said Mr. Bushnell, who preached his funeral sermon, "has accomplished so much as he? Yet who of us, in view of the little we may have done, has not been willing to take more of the glory to himself? When did he ever feel injured because he was not appreciated? When did he ever attempt to thrust himself forward? And yet, when was he ever absent from any meeting without being missed and being inquired after?"

So prompt and so methodical was he in the performance of his duties, that when death came, with only about twelve hours' warning, "though he had a great amount of public business on his hands, it can scarcely be said that anything was left unfinished." He was an early riser, and began the day with secret prayer in an audible voice; a peacemaker with probably not an enemy; an unworldly man, performing much public service with great fidelity and for small remuneration; a benevolent man, who, according to his means, was ready in a noiseless way to help the poor and the needy and every good cause; and yet when asked how he felt in view of death, all he would say was, "I have a comfortable hope." At his funeral the meeting-house was full. People came from every part of the town and from surrounding towns, and the procession of those who walked to his burial was

more than half a mile long. This was their tribute to the goodness of a man in whom everybody had confidence.

Deacon Jackson was the champion of every righteous and good cause, whether popular or unpopular. If it was unpopular, it had all the greater attraction for him, because it needed him the more. He was the first mover in the temperance cause in this town. As chairman of the selectmen it was his duty to approbate persons for license to sell ardent spirits. This approbation included a statement that these persons had conformed to the laws respecting license. Upon examination he found that they were living in daily violation of those laws, and therefore he could not say that they conformed to them. Accordingly no licenses were obtained, and a storm was raised about the ears of the selectmen by the rum-sellers and rum-drinkers that compelled them to defend themselves in the newspapers. The temperance question was so thoroughly discussed that it became better understood in Newton than in any other town in the Commonwealth. In October, 1826, the year that Dr. Lyman Beecher delivered his six lectures on Intemperance, Deacon Jackson invited Captain Samuel Hyde, Increase Sumner Davis, and Seth Davis, who were all the total abstinence men he knew in the town, to meet at his house. This meeting led to the formation of a total abstinence society, which was met with doubts, sneers, rebukes,

and condemnation everywhere and from everybody. In February, 1827, Deacon Jackson delivered a temperance address. It was his first public address, and probably the first address of the kind ever delivered in Newton. He had a full house, "and," said he, "the whole town learned that evening that we were not to be sneered out of our principles, nor browbeaten into silence; and that the existence of a temperance society in Newton upon total abstinence principles was a fixed fact." Meetings were held once a month, temperance literature scattered freely, a library established, and in less than a year and a half a majority of the voters of the town were temperance men, and Deacon Jackson was sent as Representative to the General Court. While in the Legislature he became convinced that Freemasonry was one of the most active agencies in the government of the State and of the Nation in the distribution of political power, and in the decisions of courts and juries, and that three out of four, if not nine out of ten, of the office-holders were Masons. This made him a decided and outspoken anti-Mason, and as such he was twice elected to Congress. While in Congress he became acquainted with the usurpations of slaveholders in the government of the nation, and this made him a determined anti-slavery man. When the Liberty party was formed he was its first candidate for governor. When the American Missionary Association was formed, in 1846, he was its first

president, and held the office eight years. In his last sickness he said to his son-in-law, Mr. Lewis Tappan, "When you come to be as near the grave as I seem to be, it will be one of the sweetest consolations to you to reflect on all you have done for the poor and oppressed." "It is well to have the good opinon of our fellow-men, but it must not be gained at the expense of principle or by refraining to do our duty."

In 1828 he began to advocate the construction of railroads. For sixteen or eighteen years no subject engaged so much of his attention, or occupied so much of his time as this. In 1829 he delivered lectures and addresses in the principal towns of the State, and wrote articles for the newspapers of Boston, Springfield, Northampton, Haverhill, and Salem. Many of his friends, he said, considered this to be evidence of partial derangement. In May, 1831, the building of the railroad from Boston to Worcester was commenced, and there is no man to whom the public is more indebted than to him for the railroad facilities of the present day.

William Jackson was a leader among men without trying to be, and perhaps without knowing that he was, by the excellence and force of his character, by his knowledge of men and of affairs, by his quickness and sagacity, by the depth and strength of his convictions, by his loyalty to truth and duty, by his capacity for being possessed and controlled

by the conclusions to which his judgment and conscience conducted him, by the simplicity, earnestness, and public spirit with which he urged his views upon the attention of others, and by his enthusiastic disregard of his own ease and time and money, if public interests might be subserved, and righteousness maintained, and the kingdom of heaven brought nearer; and when men saw in him these qualities and this devotion to the public welfare, they gave him their confidence, acknowledged his leadership, and felt safe in following him.

The devotion of this remarkable man to public interests was never allowed to interfere with his duties to his church. He spent a great amount of time and money in promoting its welfare. He knew nothing about the love of money for its own sake, or for luxury and display. He accumulated that he might give, and he could not say *no* to any person or cause needing aid. He attended all the meetings of the church, and in times of revival its extra meetings. He wrote its history, as contained in Jackson's "History of Newton." In 1830 he proposed and paid for the first manual the church ever had. He was prominent in all the business meetings of the church. In 1828 he drew up a report on the case of certain church members who often left their own meeting to go to other meetings. He insisted upon the necessity of church discipline, and said: "The stability, the life, the very existence of our church, under God, depends upon its dis-

cipline." "Those of our church who leave their own meeting on the Sabbath, go, some of them, to places where the fundamental truths of the gospel, as embraced by this church, are opposed and denied, where they who preach declare there is no need of a radical change of heart, that Christ did not die to atone for our sins, and that he is not God, and that all will be saved, both righteous and wicked. Such preaching, your committee think, tends to undermine and destroy the church, and, compared with those views of Bible truth which all our members have embraced and publicly professed to believe, such preaching is error, and error of the most fatal kind, not only to the church, but to the eternal welfare of souls around us."

This report was signed by William Jackson, Elijah F. Woodward, and Asa Cook. After a second reading, and some discussion, the report was adopted unanimously. It has been said by some that if Dr. Homer had become a Unitarian, he would probably have carried the church with him. This vote does not look as if he would.

While Mr. Bates was in Newton he preached a course of sermons on Household Baptism, which were put into book form and published.

More than a year of the time between the dismission of Mr. Bates and the installation of his successor, this pulpit was supplied by Rev. S. S. Smith. He was a tall man, with a pleasant face, a vigorous mind, a good voice, a rapid utterance, and

the power of holding the attention of his audience. Twenty persons were received into the church during his ministry. Mr. Smith died very suddenly. He was preparing to preach, and had laid out his sermon upon the table, a sermon on the text "I shall be satisfied when I awake in thy likeness." But the sermon was not to be preached by him. It was most appropriately read at his funeral, and we believe he did awake in the Saviour's likeness.

Rev. William Bushnell was installed in May, 1842. It was during his ministry that the church sent out its second colony of thirty-four members to form the Eliot Church. Mr. Bushnell was a clear thinker, a sound theologian, argumentative in his style of preaching, and always scriptural and instructive. He strongly deprecated laxity of doctrine, believing that it tends to religious demoralization and a paralysis of the work of the churches. He published sermons commemorative of Deacon Elijah F. Woodward and Hon. William Jackson.

When my own ministry began, the church was small and weak. The loss of those who formed the Eliot Church, among whom were some of the most active and efficient of our members, and the death, soon after, of Deacon Elijah F. Woodward, had left the church, for a time, in an almost discouraged state. It had roused itself, however, and with determined effort and much personal sacrifice built a new meeting-house. In 1854 we enlarged the meeting-house and built a new chapel. In 1868

we parted with nine of our members, to help form the church at Newtonville. In 1872 we dismissed twenty-four more, to form the church at Newton Highlands. In 1869 we again enlarged both the meeting-house and the chapel, at a cost of twenty-two thousand dollars. The effort to do this involved, on the part of individuals, most generous gifts of time and money. Our contributions to benevolent objects between 1857 and 1882, a period of twenty-six years, amounted to sixty-two thousand seven hundred and twenty dollars. But this includes the gifts of individuals, so far as they were known, and the donations of the Ladies' Benevolent Society, in boxes of clothing sent West and South. The doctrinal utterances of the pulpit during my ministry have always, I believe, been in harmony with those of its former ministers from the beginning. My first deacons were Luther Paul and Asa Cook, good and true men. Deacon Cook was a man who gloried in the cross of Christ. He rejoiced in salvation as the gift of God, full and free, without money and without price, to every penitent believer. "The voice of free grace" had a very sweet sound to him. He was gifted in prayer, and whenever he came to the topic of salvation by grace, it was interesting to see how much at home he felt. He never had any doubts about his salvation. He believed the promises of God, and his sky was always bright.

Deacon Paul had intelligence, sound judgment,

strong will, inflexible decision, and the courage to stand alone if others did not agree with him. He had also stern and uncompromising integrity. All his traits were strongly marked, and he was an important man in the church. He took a deep interest in its welfare, was present at all its meetings, and a valuable helper in them, bore his full share of its expenses, and gave his money systematically and generously to benevolent objects. He represented the law, and Deacon Cook the gospel. A text for Deacon Cook would be, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." A Scripture for Deacon Paul would be, "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that sweareth to his own hurt and changeth not."

We have now a minister who is not only sound in the faith, but who has a special gift for interesting the young. He has the wisdom to lay out his strength in that part of the field which is the most hopeful, and the interest manifested by the young in the services of religion ever since he came among us has been very marked, both in additions to the church and in the increased attendance upon its prayer meetings. If now, through his influence with the young, and his unwearied labors to interest them in the things of the kingdom, they can be led to prize the great doctrines of the Bible as Anna

Hammond Pope did, and to contend for them as William Jackson did; if we can see not only the ministers, but the members of the church, loving the truth and defending it with the intelligence which these two persons had, — then it can be said of our church for a long time to come,

> "We mark her goodly battlements
> And her foundations strong."

We have no means of knowing the number of persons received into our church by its first four ministers. We know of two revivals in Mr. Cotton's ministry, one after the earthquake of 1727, when fifty persons were received in four months, and one in 1741–2, when one hundred and four were received in ten months. There may have been revivals in Mr. Hobart's ministry, and in Mr. Eliot's; if so, the record of them has been lost. Dr. Homer, as sole pastor for forty-five years, received two hundred and fifty-seven. He and Mr. Bates, together, received in eleven and a half years one hundred and ninety-four. Total, four hundred and fifty-one. Mr. Bushnell in his four years received seventeen. In my own ministry of thirty-five years, five hundred and thirty-six were received, or two hundred and fifty-four by profession, and two hundred and eighty-two by letter. Brother Holmes has received in the six years of his ministry one hundred and forty-one, or sixty-six by profession, and seventy-five by letter.

In 1823 Mrs. Elizabeth Hicks, a widow, was received into the church at the house of her son and daughter, *in the ninety-eighth year of her age.* About twenty members of the church went to the house with the minister and received the Communion with her. Dr. Homer says she was so much affected with the recollection of her long neglect of Christ as to produce sensible injury to her bodily health.

The roll of church membership made up in 1773, after the fire, is needlessly defective. Apparently, it contains only the names of persons then living. If these persons had taken pains to recall and record the names of the generation that preceded them, they would have done us a great favor. It is probable that several hundred names of persons who were once members of our church are irrecoverably lost. Of course there can be no doubt that those who went into the *ministry* from this town were members of this church, for this was the only church in the town. Their names were, Ichabod Wiswall, William Williams, Thomas Greenwood, John Prentice, Caleb Trowbridge, Edward Jackson, Joseph Park, Samuel Woodward, Nathan Ward, Jonas Clark, and Ephraim Ward.

Rev. Ichabod Wiswall, son of our ruling elder, Thomas Wiswall, was ordained pastor of the church in Duxbury in 1676, where he ministered twenty-four years, until his death, in 1700. In 1689 he was agent in England for obtaining a

new charter for Plymouth Colony which should prevent the union of that colony with Massachusetts. Dr. Increase Mather was in England at the same time seeking a new charter for Massachusetts Plymouth and Maine united, in which he succeeded.

Rev. William Williams was ordained in Hatfield in 1685, and fulfilled in that one place a ministry of fifty-five years. His funeral sermon was preached by Jonathan Edwards, who spoke of him as "a person of uncommon natural abilities and distinguished learning, a great divine." Solomon Stoddard was called a great man, but Dr. Chauncy said he regarded Mr. Williams as greater than he. This man was the son of the third deacon of our church, Deacon Isaac Williams.[1] He had three sons, who were ministers, and a daughter, who was married to Rev. Jonathan Ashley, of Deerfield. One of his sons, Dr. Solomon Williams, of Lebanon, Conn., was the minister of that place fifty-three years, and was one of the most prominent of the New England clergy. He had a controversy with Jonathan Edwards, who was his cousin, on the terms of communion. Another son was Elisha Williams, rector of Yale College. During a prolonged sojourn in England he became intimately acquainted with Dr. Doddridge, who said of him,

[1] Deacon Isaac Williams represented Newton in the General Court five or six years. His mother was Martha Park, daughter of Deacon William Park, of Roxbury, who came to "Cambridge Village" to live in 1660.

"I look upon him to be one of the most valuable men upon earth. He has joined to an ardent sense of religion solid learning, consummate prudence, great candor and sweetness of temper, and a certain nobleness of soul, capable of contriving and acting the greatest things without seeming to be conscious of having done them." The third son was Rev. William Williams, of Weston. He preached in this place at the time of the revival, in 1741, on an exchange with Mr. Cotton. The mother of these last two sons, Elisha and William, was granddaughter of Rev. John Cotton, of Boston.

Dr. Solomon Williams, of Lebanon, had a son, Eliphalet, who was the minister of East Hartford, Conn., fifty years; an eminent man, whose son Solomon was a minister in Northampton, and whose son Elisha was a Baptist minister in Beverly.[1]

One of the daughters of Rev. William Williams, of Weston, was married to Rev. Joseph Buckminster, of Rutland, and was the mother of Dr. Joseph Buckminster, who was Daniel Webster's minister in Portsmouth, N.H., and the grandmother of Joseph Stephens Buckminster, the elo-

[1] Dr. Solomon Williams, of Lebanon, had a son, William, who was a Revolutionary patriot and Christian. He was on the staff of Col. Ephraim Williams at the battle of Lake George, in 1755. In 1776 and 1777 he was a member of Congress, and signed the Declaration of Independence. His wife was a daughter of Governor Trumbull. After making great efforts and sacrifices for the liberties of his country, for which he expended nearly all his property, his last days were spent in reading, meditation, and prayer. From youth to old age he was a deacon in the church, and an exemplary Christian.

quent and scholarly minister of Brattle Street Church, Boston.

Rev. Mr. Williams, of Hatfield, had a nephew, William, one of whose daughters was married to Rev. Jacob Cushing, of Waltham, and another to Rev. Samuel Woodward, of Weston, who went from this town, and was a member of this church.

Rev. Thomas Greenwood was ordained at Rehoboth in 1693, and died in 1720. His son John succeeded him in 1721, and died in 1766. Allen says that Mr. Greenwood was born in Plymouth. Bliss's "History of Rehoboth" says that he was born in Weymouth. Allen and Bliss give merely a bare statement without any corroborating particulars, and they do not agree with each other. Jackson's "History of Newton" gives the names of Mr. Greenwood's father and mother, the situation of their real estate in this place, the time of the birth of their son Thomas, and the name of his wife, who was daughter of Capt. Noah Wiswall, the son of our only ruling elder.

Rev. John Prentice, ordained in 1708, had a successful ministry of forty years in Lancaster. The late Rev. A. P. Marvin, historian of the town of Lancaster, says he was an honor to his native town. From two or three to ten or fifteen persons were received into his church every year — three hundred and thirty in all. He had great dignity and severity of manners. One of his daughters was married to Rev. Job Cushing, of Shrewsbury,

another to Rev. John Rogers, of Leominster, and another to Rev. John Mellen, of Lancaster.

Rev. Caleb Trowbridge was ordained in Groton in 1715, and was the minister of that place forty-six years. He is spoken of by the Groton people as faithful and beloved, an ornament and a blessing in the several relations which he sustained. He was the son of our deacon, James Trowbridge, and the grandson, on his mother's side, of our deacon, John Jackson. He married the daughter of our deacon, Thomas Oliver.

Rev. Edward Jackson was ordained in 1729 at Woburn. The cost of the cider, wine, rum, and brandy used at his ordination was sixteen or seventeen pounds, equal to eighty or eighty-five dollars. He was the son of our deacon, Edward Jackson, and grandson of Edward Jackson, senior, at whose house, near the line between Newton and Brighton, the first religious meetings in "Cambridge Village" were held. Edward Jackson, senior, is the man who used to accompany the Apostle Eliot in his visits to the Nonantum Indians to take notes of their questions and of Mr. Eliot's answers. The Woburn minister was for a long time the victim of false and malignant accusation. His accusers were encouraged in their attempts to injure him by the fact that he was unmarried. The case was brought into court, and went against him. At length, in the providence of God, an occurrence, apparently the most accidental and trifling, came to

his help. The negro servant of his chief traducer called on his own negro boy with a letter in his hand to ask where a certain woman lived. The boy took the letter in to his master to inquire of him. Mr. Jackson opened the letter, read it, copied it, kept the original, and gave the copy to the negro, with directions where to find the woman. He then called the case again into court, where his maligner was made to face, in his own handwriting, all the evidence that Mr. Jackson wanted of the falsehood and malignity that had been pursuing him. The scene that followed can be imagined. The court was confounded; the persecutor was humiliated and disgraced; those who for some reason had sided with him were in tears to find what tools and fools they had been, and the suffering minister's righteousness was brought forth as the light, and his judgment as the noonday. But his health was gone; he lived only six or eight months after this triumphant vindication, and died before he was fifty-five years old.

Rev. Joseph Park, great-grandson of Richard Park, one of the first settlers and first members of this church, was, in 1733, sent to Westerly, R.I., "as a missionary to the Indians, and such English as would attend." "I was then," says Mr. Park, "a moral, religious person, but awfully in the dark as to the way of salvation." This was the condition of many ministers and church members in New England previous to the Great Awakening, in 1740.

"There was not one house of prayer," said Mr. Park, "as far as I ever learned, in two large towns containing some hundreds of families." Whitefield and Gilbert Tennant visited the place, and preached there, and powerful effects were produced. "The minister was strengthened and lifted up, and his views became more evangelical." He labored on with fidelity and much acceptance, but in the face of many discouragements, until 1751, when he became pastor of a church in Southold, L.I. In 1756 he returned to Westerly, and was reinstalled. For receiving to his house a poor woman who had been driven from a house infected with small-pox, he was arraigned, tried, and condemned. He preached a sermon, which was published, in which he justified his humanity and blamed the town for its severity.

It is well known that, previous to the Great Awakening, many of the churches of New England were grievously infected with the sin of impurity. The preaching of Edwards against this sin was one of the reasons for his being dismissed from his church in Northampton. In Westerly, family covenants were drawn up to be signed by father, mother, children, and domestics in every household, solemnly promising to put away all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.

On the Lord's day a part of the service of public worship was hearing the children read the Bible

and repeat the Catechism, followed by a collection for "pious uses." What was this but a Sunday-school, nearly thirty years before the experiment of Robert Raikes in England, and a Sunday-school in presence of the whole congregation.

Mr. Park was a man of public spirit. Three of his sons were in the expedition for the reduction of Crown Point, and one of them fought and fell with General Warren on Bunker Hill. "The good, laborious, tried, faithful man died with much honor in Westerly in 1777, in the seventy-second year of his age, and the forty-fifth year of his ministry."

Rev. Samuel Woodward was ordained in 1751 as pastor of the church in Weston, where he continued to exercise his ministry thirty-one years. He was here at the ordination of Dr. Homer in 1782, was moderator of the council, and gave the charge. He died the same year "greatly beloved and lamented by the people of his charge, by his brethren in office, and by an extensive circle of acquaintances." He published several sermons.

Rev. Nathan Ward, being much impressed by the preaching of Whitefield, entered the ministry without a college education, at the age of forty-four, and was settled in Plymouth, N.H., in 1765, where he preached about thirty years. His mother was a Kenrick. He is remembered in Plymouth as a man of superior natural endowments. He had imbibed much of the spirit of Whitefield, and was eminent for piety, zeal, and an earnest inculcation

of the doctrines of grace. An incredible story is told about the strength of his voice. A family living more than a mile from his meeting-house said they could remain at home and hear the sermon. Jonathan Ward, his son, a man of ability and piety, succeeded him, and preached the strong doctrines of the Bible with the utmost plainness. Rev. James W. Ward, of Abington, was his son. Rev. William Hayes Ward, D.D., one of the editors of "The Independent," is *his* son. Here are four generations of Wards who have been ministers of the Gospel, beginning with Nathan Ward, who went from this church to Plymouth, N.H., in 1765. It is also the purpose of Mr. Herbert Ward, son of Dr. William H. Ward and husband of Elizabeth Stuart Phelps Ward, to enter the ministry.

Rev. Jonas Clark was ordained in Lexington in 1755, and was the minister of that place for fifty years. His sermons were filled with the most interesting truths of the Gospel, presented with uncommon fidelity, energy, and zeal. He wrote upon an average fifty-six sermons, each of which was an hour long, every year for fifty years. His voice in preaching was powerful and agreeable, and when excited by his subject, as he often was, it could be heard far beyond the walls of the meeting-house. In personal appearance he was dignified and commanding. He had fine social qualities, and his society was enjoyed by old and young, but he never laid aside the dignity of a clergyman.

Mr. Clark was an industrious and hard-working farmer. The profits of his farm were needed for the support of a large family, and for the maintenance of that generous hospitality which to him was both a duty and a pleasure. His salary was eighty pounds a year, and twenty cords of wood. In the time of the depreciation of the currency, he found that the wood was worth more to him than the money.

Three hundred and sixty-five persons were added to the church during his ministry, upon the profession of their faith.

This minister and farmer was also a statesman. The resolutions and instructions given to the Representatives of Lexington, from time to time, and still to be found upon the town records, are his work. Edward Everett said of them, "They have few equals and no superiors among the productions of that class." With Mr. Clark patriotism was a religious obligation. He did more, perhaps, than any clergyman in his vicinity to prepare the public mind for the revolutionary struggle. His career illustrates the remark of the elder President Adams, that "American independence was mainly due to the clergy." He was an intimate friend of Samuel Adams and John Hancock, who often visited him. After the retreat of the British, on the memorable nineteenth of April, 1775, he visited the grounds in front of the meeting-house, and saw eight of his beloved parishioners dead, and many wounded.

On the previous Sabbath these men were in the pews of that sanctuary, to learn from him how to make patriotism a part of their religion.

Four of Mr. Clark's daughters were married to clergymen, one of them to Dr. William Harris, President of Columbia College, New York, and one to Rev. Henry Ware, Hollis Professor of Divinity in Harvard College. Mrs. Ware was the mother of Rev. William Ware, and of Rev. Henry Ware, Jr., the minister of the Second Church in Boston, and afterwards Professor of Pulpit Eloquence and Pastoral Care in the Divinity School of Harvard.

Rev. Ephraim Ward was ordained in 1771 in Brookfield. He was the son of our deacon Ephraim Ward, and was baptized here in his infancy. His ordination sermon was preached by Rev. Jason Haven, of Dedham, a brother of Mr. Ward's mother. One of Mr. Ward's predecessors in Brookfield was Rev. Thomas Cheney, whose wife was a daughter of Mr. Cotton, the third pastor of this church. In 1770 Mr. Ward supplied the pulpit of the Old South Church in Boston six Sabbaths. His preaching was plain, practical, and evangelical, and he saw not a year pass away without additions to his church. In the forty-seven years of his ministry he received three hundred and seventy-eight persons. He was of an exceedingly mild and amiable disposition, and by his great kindness and affability he won the affection of all who knew him. He had a peculiar talent for cultivating

peace. The sermon which was preached at his funeral says: "The harmony of the church and society, under his ministry for so long a period and under many trying circumstances, is probably without a parallel;" and then adds, "ye are witnesses, and God also, how holily, justly, and unblamably he behaved himself among you that believe. His example is remembered almost with veneration."

Near the close of Mr. Ward's ministry, Rev. Eliakim Phelps, the father of Professor Austin Phelps, D.D., of Andover, was associated with him as colleague. Mr. Phelps introduced new measures, such as a third service on the Sabbath, a Wednesday evening meeting, and the missionary concert. New life was infused into the church, and a revival followed, in which many were gathered in. Mr. Ward, instead of being jealous of these changes, as some men would have been, was pleased with them, and rejoiced in the saving results which attended them. A letter from Professor Phelps says: "My father used to speak of Mr. Ward as a model colleague. This is the more to Mr. Ward's credit, because my father, though one of the most genial of men, was a very positive believer, and he liked to have his own way as well as most men, and withal he was an innovator. He thought Mr. Ward's amiable qualities led him to a less pronounced hostility to the Unitarian defection than the times demanded. The sundering of old ecclesiastical ties and attachments was painful to him.

This opinion is to be estimated in connection with the fact that my father's sympathies were very uncompromising with the ancient faith." Mr. Ward published several sermons.

Rev. Increase Sumner Davis, who joined this church in 1821, is a remarkable example of what can be done by an uneducated minister when his whole heart is in his work. At the age of twenty he began to study for the ministry, but finding that he could not endure a sedentary life he abandoned his purpose. At the time of the revival here in the fall of 1826 and in 1827, he spent most of his time in visiting from house to house and in attending meetings. In 1827 the church in Brighton was formed, and at the earnest request of the Brighton people he joined them, and was chosen deacon. His success there in bringing souls to Christ led him to feel that he *must* enter the ministry. He studied for a time with Dr. Homer, but study was a weariness to him, and he wanted to be in active service. Dr. Homer proposed Dorchester, N.H., as a good missionary field. He went there in November, 1827, without invitation or any prospect of pecuniary remuneration, and began visiting from house to house and holding meetings in the evenings. A work of grace commenced at once, and a good number were converted. In a few months a church was organized, and before the year was out a meeting-house was built. After about three years he began to divide his labors

between the Dorchester church and a church which he had helped to form in the adjoining town of Wentworth. In Wentworth a revival soon began, which continued two years, in which about one hundred souls were hopefully converted, and sixty were added to the church. Two other revivals followed this, in which thirty or forty more were received. After 1840 his labors for sixteen years were divided between Wentworth and Piermont, places twelve miles apart. In Piermont he saw three revivals, in which one hundred and forty-one were added to the church. In 1860, at the earnest request of his two sons, he left New England for the south-western part of Iowa, where he continued his ministerial labors four or five years, until his death, in the sixty-eighth year of his age.

Mr. Davis was a man of great physical strength, activity, and power of endurance. He could take a walk of twelve or fifteen miles before breakfast over the high hills of New Hampshire, and call it pleasant exercise. When his preaching places were distant he went to them on foot. On one of his walks, in Piermont, he met a man who had been drinking, and who came up to him and challenged him to a trial of strength. Mr. Davis tried to avoid him, but the man persisted. "Let me alone," said Mr. Davis, "or you will find that you have caught a full-grown man." But the man would not let him alone, and the result was that he was soon lying on his back in the snow with his head

plunged into a snow-bank, where he was held till he promised to be peaceable, and begged to be released. On being suffered to get up, he wiped the snow from his face and muttered, "You *are* a full-grown man, anyway."

In Iowa, when far advanced in life, it was a common thing for him to walk a dozen miles to preach, and he never failed on account of stormy weather. To visit the sick or attend funerals he frequently walked twenty-five or thirty miles. An Iowa paper in 1863 said: "Father Davis was at the General Conference at Des Moines, having come on foot a distance of eighty miles, and expected to return in the same manner."

Mr. Davis's sermons were not written, and they had not the variety which we expect from a man of more education; but he had deep piety, great earnestness, a strong will, natural fluency of speech, a remarkable gift in prayer, and the power of securing the respect and confidence of all who knew him. His preaching was a proclamation, in the plainest and most pungent manner, of the great doctrines and duties of revelation, and his aim was to save those who heard him. He was the means of the salvation of hundreds of souls.

After his death a commemorative discourse was preached by Rev. Dr. Silas McKean, of Bradford, Vt., in the churches of Wentworth and Piermont, at the request of Mr. Davis's friends in those towns, and by appointment, and in the presence of the

Orange Association. From that discourse most of the facts which I have given were gathered.

Rev. James M. Bacon joined this church in 1833. He had a yearning desire to preach the Gospel, but had not health to pursue a college course. After three years at Andover Academy, and as many with Rev. Dr. Ide, of Medway, he began his ministry in Littleton, and continued it in Amesbury, Essex, and Ashby. He was always in feeble health, but it filled him with joy that he could preach the Gospel at all. There was no feebleness in his preaching. The warmth of his spirit aroused his energies of body and mind, and his preaching was with power. One man, not evangelical in sentiment, said he would go a mile to hear Mr. Bacon pray. He was a man of deep and earnest piety, an ardent temperament, an affectionate nature, and an unswerving loyalty to Christ and his truth. He took a deep interest in the young, and was always on the watch for young men fit to enter the ministry. Four men are in the ministry now as the result in part, at least, of his influence: Rev. Edward Norton, Rev. George Hardy, Rev. Dr. David O. Mears, and Rev. Dr. Michael Burnham.[1]

[1] The memory of Mr. Bacon is most affectionately cherished by these ministers. "I shall never forget," says one of them, now pastor of a large church, "an evening in Mr. Bacon's study during the revival of 1858, his wise counsels, his prayer, and the dawning of light in my soul. I became very much attached to him, and think he loved me as his own son. For more than a year he never ceased to urge me to turn my mind toward the ministry. I was poor,

Mr. Bacon was one of the truest of patriots. He abhorred slavery, and taught his people to abhor it. During the War of the Rebellion the patriotism of his people was animated by his glowing words. There was never a flag-raising without a speech from him. Patriotic processions stopped at his door for words of cheer, and when the Lord's day came he sent their thoughts up to the hills from whence cometh help.

The people for whom he wore out his life will not forget his meekness and humility, his sincerity and truth, the devotion in which he never spared himself, his fervent, importunate prayers, or his enthusiastic labors. His Essex people were blessed with a powerful revival in 1858, in which about fifty persons were added to the church.

Rev. Edward P. Kingsbury united with this church in 1858. Desiring to serve his country in the War of the Rebellion, he enlisted and went into camp. The officers of his regiment seeing the state of his health dissuaded him from his purpose,

and how could I do it? I was proud and did not want to be helped. But Mr. Bacon had a brother, Mr. Joseph N. Bacon, who had means and a very gracious way of helping young men. The interest he took in me was like that of a father. He promised to stand by me all through my course of preparation. So heartily was this done that I did not dare say no, God had so signally opened the way for me. Dear, generous friend, how much I owe to him!" This brother of Mr. Bacon was a member of this church, having joined it in 1832.

Another of these ministers, pastor of a large church, says: "A brighter light than that of the sun seems to shine upon the Essex meeting-house when I think of the labors of Mr. and Mrs. Bacon."

and he sorrowfully returned home. A few years later he turned his thoughts toward the ministry. After a course of study at Bangor Theological Seminary, he was settled at Dunstable in November, 1869, closed his labors there in March, 1871, and died in two weeks from that time. His people in Dunstable say that a marked degree of interest attended his labors there, and that he was beloved by all. From infancy he had breathed the atmosphere of piety in his father's house; he came early into the church, and was, to the close of his brief life, a faithful follower of Him who said, "I must work the works of Him that sent me, while it is day."

Rev. Calvin Park, D.D., professor in Brown University, and father of Professor Park, was baptized by Dr. Homer in 1782. His brother, Thomas Park, LL.D., professor in Columbia College, S.C., was baptized at the same time.

General William Hull, who joined this church in 1783, at the age of thirty, was grandfather of the late Rev. James Freeman Clarke, D.D., of Boston.

A good number of the members of this church have been ministers' wives.

Sarah Eliot of Windsor, Conn., granddaughter of the first minister of our church, was married to Rev. Joshua Eaton of Spencer, Mass., and was great-grandmother to Henry C. Bowen, Esq., the present proprietor of "The Independent."

Mary Hobart, third daughter of Rev. Nehemiah

Hobart, was married to Rev. Eleazer Williams, of Mansfield, Conn., son of Rev. John Williams, "the redeemed captive." Her daughter Sarah was married to Rev. Hobart Estabrook. Her daughter Mary was married to Rev. Dr. Richard Salter, of Mansfield. Her granddaughter Eunice Conant was married to Rev. John Storrs, of Southold, L.I., and was the mother of Rev. Richard Salter Storrs, of Longmeadow, who was the father of Rev. Dr. Storrs, of Braintree, and the grandfather of Rev. Dr. Storrs, of Brooklyn, N.Y.[1]

Abigail Hobart, fourth daughter of Rev. Nehemiah Hobart, was married to Rev. John Fisk, of Killingly, Conn. Her daughter Elizabeth was married to Rev. Joseph Torrey, of Kensington, R.I., and from her daughter Hannah are descended Judge Robert R. Bishop, of this church, and the late Dr. Joseph Torrey, President of the University of Vermont.[2]

[1] Jackson's History gives the name of Eleazer Williams, *of Newton*, as the husband of Mary Hobart, and says that he removed to Mansfield, Conn. This is evidently an error. Not only do Sprague and Allen and Hon. George Sheldon the historian of Deerfield say that Mary Hobart was married to *Rev.* Eleazer, son of Rev. John, of Deerfield, but the town records of Mansfield, where Mr. Williams lived from 1710 to 1742, say that "Rev. Eleazer Williams and Mary Hobart, daughter of Rev. Nehemiah Hobart, of Newton, Mass., were married July 4, 1711." Besides this, the town records of Mansfield do not show the name of any other Eleazer Williams than the minister of the place, nor do the church records.

[2] The late Dr. Henry J. Ripley, professor in the Theological Institution in this place, one of the most saintly of men, said that the Hobarts and Ripleys were living in Hingham after 1638, and intermarried; that the name of Hobart had been held in honor by the Ripley family down to the present day, his youngest sister having received it as her middle name.

Mary Cotton, *Anna Cotton*, and *Martha Cotton*, daughters of the third minister of our church, were married, the first to Rev. Thomas Cheney, of Brookfield, the second to Rev. Samuel Cook, of Cambridge, and the third was the mother of Rev. Dr. Nathaniel Thayer, of Lancaster, and the grandmother of Nathaniel Thayer, a munificent patron of Harvard College.

Abigail Williams, *Elisabeth Williams*, and *Judith Williams*, half-sisters of Col. Ephraim Williams, the founder of Williams College, and granddaughters of our deacon Isaac Williams, were married to ministers: Judith to Rev. Ezra Thayer, of Ware River, Elisabeth to Rev. Dr. Stephen West, of Stockbridge, and Abigail to Rev. John Sergeant, the devoted missionary to the Housatonic Indians. Dr. West preached more than sixty years in one place to an audience of uncommon intelligence. He was intimate with Hopkins, Bellamy, Spring, and Emmons. Mrs. Sergeant had a son who carried on the missionary work of his father for sixty years. She had a daughter who was married to Col. Mark Hopkins, and who was grandmother of Dr. Mark Hopkins, the late President of Williams College, and of Professor Albert Hopkins. Mrs. Sergeant, after the death of her husband, was married to Gen. Joseph Dwight, and had a daughter who became the wife of Hon. Theodore Sedgwick, judge of the Supreme Court of Massachusetts, and the

mother of Miss Catherine Maria Sedgwick. Mrs. Dwight was a woman of fine talents and acquirements, of dignified manners, and of elevated Christian character. When teaching Indian girls she corresponded extensively with persons eminent for learning and piety on both sides of the Atlantic.[1]

Other of the descendants of Deacon Isaac Williams are Mrs. Professor B. B. Edwards, of Andover, Mrs. E. W. Blatchford, wife of the Vice-President of our Board of Foreign Missions, and Mrs. E. S. Mead, President of Mount Holyoke Seminary and College.

The Williams family is like a vine that sends out its branches in every direction, thick with clusters, and the quality of many of the clusters is like that of the grapes of Eshcol.

Mrs. Anna Hammond Pope, already mentioned, was great-grandmother to Rev. Charles W. Park, missionary to India, and nephew of Professor Park. Her daughter married Rev. Roswell Shurtleff, D.D., professor in Dartmouth College.

Eliza Thayer, who joined the church in 1816,

[1] A friendship existed between Madame Dwight and the family of Mr. John Morton, a New York merchant whose daughter, Miss Eliza Susan Morton, became the wife of President Josiah Quincy. Miss Morton wrote the following account of the personal appearance of this excellent lady: "When Madame Dwight visited New York in 1786, she was between sixty and seventy years of age; tall, straight, composed, and rather formal and precise, yet so benevolent and pleasing that every one loved her. Her dress was always very handsome, generally dark-colored silk. She always wore a watch, which in those days was a distinction. Her head-dress was a high cap with plaited borders, tied under the chin. Everything about her distinguished her as a gentlewoman, and inspired respect and commanded attention."

was the wife of Rev. Marshall Shedd, of Acton, and the mother of Professor William G. T. Shedd, D.D., LL.D., of New York. Professor Shedd says, "My mother died when I was twelve years old. The impress which she made upon me in those twelve years was greater than that made by any other human being, or than all other human beings collectively."

Nancy Cook, sister of Deacon Asa Cook, was the wife of Rev. Increase Sumner Davis.

Marian Jackson, daughter of Deacon William Jackson, was the wife of Rev. Dr. Lyman Gilbert, a brilliant and accomplished woman and a most efficient helper to her husband in church and parish, a woman of more than ordinary strength of character. Her older sister, a woman of uncommon depth of intellect and piety, one who knew the secret of abiding peace with God, was the wife, first, of Mayor Davis, of Boston, brother of Rev. Increase S. Davis, and afterward of Lewis Tappan, Esq., an eminent leader in the abolition movement. She joined this church in 1822.

Mrs. Maria Woodward Bacon, wife of Rev. James M. Bacon, joined this church in 1832, at the age of eleven. The faith that was in her, like that of Timothy, dwelt first in her ancestors. The house in which she was born had been the home of the Woodward family through five generations. Her father was deacon in this church, as her grand-

father had been, and her great-grandfather. More than one hundred and fifty years old was that ancestral family altar at which in childhood she was taught to worship. After she had joined the church she started a girls' prayer meeting at her father's house. As soon as she was old enough she took a class in the Sunday-school, upon each member of which her influence was brought to bear by letter writing and by personal interviews. After her marriage she was an invaluable helper to her husband in his work as a minister. Her domestic arrangements were such that she could give much time to church work, and there was scarcely any form of Christian activity appropriate for her in which she did not engage, whether in parish visitation, or in the benevolent and patriotic work of the church, or in mothers' meetings, or in plans for interesting the children, or in attention to the spiritual wants of those who inquired the way of salvation. She had a class of forty or fifty little children in the Sunday-school. Her habits of secret devotion were remarkable. Not less than two or three hours a day were given to religious reading, meditation, and prayer. By nature she was gentle and amiable. Her manner was quiet, and she spoke in a low voice; but she had that strength of character which comes from habitual loyalty to conscience, and that influence over others which is gained by a life of consistent piety. She was like a tree planted by the rivers

of water, whose leaf does not wither, and whose fruit does not fail.

The ministers and ministers' wives *now living* who have gone out from this church are the following: —

Rev. James Atwood Bates, Rev. Dr. Gilbert R. Brackett, Rev. Charles A. Kingsbury, Rev. Frank D. Sargent, Rev. James A. Towle, professor in Iowa College, Rev. Erastus Blakeslee, Rev. John Barstow, Mrs. Rev. Dr. D. T. Fiske, Mrs. Professor E. Y. Hincks, Mrs. Harriet Childs Mead, missionary in Turkey, Mrs. Charles F. Roper, formerly missionary in Southern Georgia, and Mrs. H. P. Dewey. We have also another missionary, Miss Sarah L. Smith, in Micronesia.

Mr. Bates and Mr. Barstow were not members of this church, but their parents were, and they were baptized here, — Mr. Bates in 1832, and Mr. Barstow in 1857. Both are sons of ministers. Mr. Bates is a son of a former pastor of this church, and went to Ceylon as a missionary, following in the steps of Harriet Newell, who was sister to his mother.

You have noticed how nobly connected some of the ministers of our church have been. Mr. Cotton was great-grandson of the man for whom Boston was named, because he came from Boston in England. Mr. Hobart was uncle to Dorothy Hobart, the mother of David Brainerd, one of the holiest men that ever lived. Mr. Eliot's first wife,

Sarah Willet, had a sister Mary, who was the wife of a son of Thomas Hooker, and grandmother of Mrs. President Edwards; so that Mrs. Eliot was great-aunt to Mrs. Edwards. Mr. Eliot's widow married Col. Edmund Quincy, father of Judge Edmund Quincy, who was the great-grandfather of Josiah Quincy, President of Harvard College. It is enough to say of Mr. Eliot that he was a son of the Apostle Eliot, but his brother Joseph, of Guilford, had a son Jared who was a remarkable man. He was the minister of Killingworth, Conn., where he never omitted preaching on the Lord's day for forty years. He delighted in the gospel of God's grace to perishing sinners, and yet he was a physician, a philosopher, a linguist, a mineralogist, a botanist, and a scientific agriculturist. He knew so much about diseases and their treatment that he was more extensively consulted than any physician in New England. Being on the main road from New York to Boston, he was visited by many gentlemen of distinction. He was a personal friend and correspondent of Bishop Berkeley. Dr. Franklin always called upon him when passing through the town. This man was nephew to Rev. John Eliot, Jr., and he once preached in this place.

The record of the town of Newton for patriotism in the French and Indian wars and in the war of the Revolution is a noble one. The church shares this honor with the town.

Capt. Thomas Prentice, by his bold and rapid movements as commander of a troop of horse, made his name a terror to the hostile Indians. John Druce was in Captain Prentice's company in the war with Philip in 1675 and fell near Mount Hope. Capt. Noah Wiswall, son of Elder Thomas Wiswall, fell in a long and obstinate engagement with the French and Indians in 1690, at a place which is now Lee, N.H., near Dover. All these men were original members of this church in 1664. Other men must have served in those early wars whose names have been lost.

Col. Benjamin Hammond was in the battles of Concord and Lexington. Capt. Amariah Fuller, who commanded one of the Newton companies in those battles, was admitted to this church at the age of seventy-one. Phineas Cook, commander of the Minute Men, joined the church soon after the war. For some reason he was not with his men at Concord and Lexington, and they were led by that brave and impetuous soldier, Michael Jackson. Colonel Jackson was received into the church at his own house in 1802 during his last sickness. He belonged to a patriotic family, and had nobly fought and bled for his country's independence. *He had five brothers and five sons with him in the army.* Captain Cook was probably in the battle of Bunker Hill. Four of the men whose names are in our list of deacons were soldiers of the Revolution, — John Woodward, David Stone, Jonas Stone, and

Ebenezer Woodward. Joseph Ward, father of Col. Joseph Ward, was made deacon in the West church. General Hull entered the army at Cambridge as captain, and was afterwards major and lieutenant-colonel. His services through the war were constant and valuable. Col. Joseph Ward served his country ably with sword and pen. He distinguished himself at Bunker Hill. Near the close of the war he received the thanks of General Washington for patriotic zeal and fidelity on all occasions.

Many of the men who enlisted for service were past the age for military duty. Some were so much over fifty at the beginning of the war that they must have been sixty or more at its close. Thomas Beals was fifty-eight at the beginning, William Clark fifty-nine, Thomas Miller sixty-two, Benjamin Eddy sixty-eight, Joseph Ward sixty-nine, and Ebenezer Parker seventy-three. It is not probable that the severer duties of army life were put upon such men as these; but there were ways in which they could serve their country in its time of need, and this they did. Besides the men already mentioned as soldiers of the Revolution, the following names should be added, and they are given in the order in which they appear on the church roll: Joseph Jackson, Samuel Jackson, Jonathan Williams, Gideon Park, Isaac Williams, Joshua Jackson, Norman Clarke, Timothy Jackson, Samuel Hyde, Edward Jackson, John Kenrick,

Samuel Woodward, Joseph Craft, Norman Clarke, Jr., Ebenezer Seager, Abram Fuller, Joshua Hammond, John Stone, Solomon Robbins, William Bowles, John Eddy, Noah Hyde, John Murdock, Aaron Murdock, Joshua Murdock, Daniel Hyde, John Ward, Phineas Robbins, Daniel Fuller, John Rogers, John Thwing, James Stone, Benjamin Eddy, Joshua Flagg, William Hammond, William Hyde, Samuel Murdock, Joseph White, Edmund Trowbridge, Samuel Ward.

Here are the names of fifty-seven men, forty of whom were members of the church at the time of the war, and seventeen joined it afterward. The total number of male members of the church at the beginning of the war was seventy-eight. More than half of them performed military duty. This shows how heavy a draft was made upon the population of the country to fill the ranks of the army. The population was small, and every able-bodied man of suitable age was needed in the struggle for independence. In the War of the Rebellion the population was so great that though the armies were immense in size, the proportion of enlisted men was much smaller. Only nine of the members of this church were in the Union army, and three of these were not members at the time of the war, but became such afterward. Their names are Col. I. F. Kingsbury, Sergt.-Major Charles Ward, Capt. George F. Brackett, Major Ambrose Bancroft, Roger S. Kingsbury, Edward A. Ellis, John

E. Towle, Capt. Joseph E. Cousens, and William H. Daly.

Edward P. Kingsbury enlisted and went into camp, but was compelled by ill health to return home. He had done his best to appear sound and strong in the hope that he might be accepted. His brother Frank cried because his father would not allow him to be a soldier.

Capt. George F. Brackett enlisted under the very first call for troops that was issued by President Lincoln. He was in the first battle of Bull Run. After this he was six months in the navy. Then for three years he was captain of a company of colored men, whose respect and affection he enjoyed, and in whose soldier-like qualities and aptness for military discipline he took much pride. After the war he was commander for two years of the Army Post in this city, for which he raised a fund of nearly three thousand dollars. He died in 1876, having suffered much from chills and fever contracted in the trying climate of Louisiana. He was generous, kind, self-forgetting, public-spirited, courteous, with a quick sense of fitness and propriety, and mindful on all occasions of what was due to those around him. When he saw that death was near he showed the calmness of one who felt that he had a sure hiding-place in the clefts of the Rock of Ages. He had been an active and consistent Christian. From the beginning of his married life till he came to his dying bed he had

maintained family prayer in his household, with the reading of the Scriptures, daily, morning and evening. He wrought Scripture texts in beautiful letters with his own hand, framed them, and hung them on the walls of his house. One of these, which hung where he could see it as he lay on his bed, was, "I know that my Redeemer liveth." These were probably the last words he ever read on earth, and we believe that now, because his Redeemer lives, he lives also.

Roger S. Kingsbury enlisted very early in the war and was in several of the great battles. On the second day of the battle of Gettysburg he was so severely wounded that he could not return to the ranks. He died in seven years from that time. In a letter to his pastor while in the army he said, "I spend my Sabbaths reading the Bible, and on communion Sabbaths I read about the sufferings and death of Christ, and think of you all at home sitting at the Lord's table. We have some good Christians in our company, Franklin Kingsbury, Charles Ward, George Nichols, and others, and we sometimes meet in one of the tents to read and sing." This shows how our soldiers kept their religion alive while in camp. Roger Kingsbury was loyal to the flag, and loyal to the Captain of his salvation.

In July, 1862, Charles Ward, who was almost ready to enter college, having the ministry in view, said to his older brothers, "One of us ought to go

to the war, and I am the one, for I have no family." When they reminded him of his ill health, he said, "I will ask the doctor;" and though he got no encouragement from the doctor, he said, "I believe it is my duty to go." His friends said to him, "Charles, if you enlist for three years you will never come back." His only reply was, "I do not expect to come back." When the family found that he was talking about *duty*, they said one to another, "It is of no use. If Charles thinks it is his duty to go, go he will, and we cannot hinder him." On the evening of his enlistment he said, "We hear the call of our country summoning us to her defence in the hour of peril. Is there a life too precious to be sacrificed in such a cause? I do not feel that mine is. I rejoice that I am permitted to go and fight in her defence. Had not our fathers been willing to do this, what would have been our condition to-day? I have come here to enrol my name as a soldier of my country, and I hope I am ready to die for her if need be." He bade farewell to home, called at his pastor's house for a season of prayer, and went on to join the army. For a time he was detailed as clerk at division headquarters, but as soon as the call to arms was heard he dropped his pen for his place in the ranks, saying, "I cannot sit here writing when my company is going into battle." This was the battle of Chancellorsville, in which he fought bravely with his comrades.

In a letter home he said, "I feel now that I am in

the way of my duty, and I am as happy as I can be. I never enjoyed life better, not because army life is easy, for it is not, and nothing but duty to my country would have brought me here."

His moral and religious character nobly stood the test of army life. He was as little affected by its demoralizing influences as the three Hebrews were by the fury of Nebuchadnezzar's furnace, when they came forth from it without the smell of fire upon them. The whiskey that was furnished to the soldiers as a tonic he would neither drink nor commute for other rations. He regularly took it and poured it on the ground. After he had received his fatal wound, artifice was resorted to by the surgeon to induce him to take brandy. He detected the presence of the brandy and would not drink.

His religious influence was felt in the soldiers' prayer meetings and in his habitual use of his Bible. In a letter home he said, "I thought of leaving my Bible in my knapsack when on a five days' march and taking only my Psalms and hymns, but mother gave me the Bible and I could not leave it." His calm unwavering courage in battle or in prospect of a battle was a tonic to the whole regiment. Every man in it knew that he had given his life to the cause of his country, and that he stood ready to complete the sacrifice whenever his duty as a soldier required it. The last words he spoke to us before leaving home to join the army were

spoken at a farewell meeting for soldiers on the evening of the last Sunday in July, 1862. "I do not think," said he, "that our going to the war is making so great a sacrifice, for if we lose our lives, it will be gain to us; we shall be with Christ the sooner." At Gettysburg, on the very crest of the wave of that gigantic war, he laid down his life. In a charge across an open field under a deadly fire, a bullet pierced his lungs and he fell. He lived several days after this, and was left in a barn with other wounded soldiers. One of them said, "I am sorry I ever enlisted." Charles, overhearing him, said, "I do not feel so, I am glad I came; this is what I expected." He sent loving messages home to his friends, and said to them, "Death has no fears for me, my hope is still firm in Jesus." Such was the death, in his twenty-second year, of a Christian soldier, a man who gave his life first to God, and then to his country. An officer of his regiment said of him, "A pattern of goodness and worth, he became endeared to all, so refined and cultivated, even amidst the rough usages of camp life, a necessity to the regiment." Fitly the Army Post of this city bears his name. He was the only member of our church that was killed in battle. Grafton H. Ward, Theodore L. Brackett, and Stephen L. Nichols, not members of the church, nobly gave their lives; and so did George H. Nichols, one of our young men, but belonging to another church. Seth Cousens and probably others have

died in consequence of the war. All our soldiers offered their lives and were exposed to the perils of a soldier's life. If this was done for Christ's sake, and for the principles embodied in such a government as ours, the life they offered will end in the life everlasting, for "he that loseth his life for my sake," said our Lord, "shall find it."

William H. Ward, brother of Charles, might properly be counted among the soldiers from this church, for here was the home of his boyhood, and this was the church he first joined.

The present pastor of this church, Rev. Theodore J. Holmes, presented a noble example to the young men of his congregation in East Hartford, Conn., when he enlisted as a private. He was not allowed to serve in that capacity, but was appointed chaplain.

To recapitulate some of the statements already made, our church has supplied for the service of the country, in wars early and late, seventy men, and it is believed that in the French and Indian wars there were soldiers whose names have been lost.

Twenty-two ministers have gone out from us, seventeen ministers' wives, and one young woman unmarried, as a missionary. Twenty-five descendants of these ministers and ministers' wives have been ministers, and twenty-one have been ministers' wives. No doubt the number is greater than this, but these have been counted. Two of

the ministers stayed forty years each in one place, one forty-six years, one forty-seven, two fifty, one fifty-three, one fifty-five, and the husband of one of the wives sixty years. We have then a total of eighty-six persons who have been engaged in ministerial or missionary service; namely, forty-seven ministers (of whom five were missionaries), thirty-eight wives of ministers (of whom three were missionaries), and one missionary unmarried.

A large number of eminent men have either been members of this church or descendants of members. First of all should be mentioned our own deacon Isaac Williams, ancestor of a long line of distinguished men. His son William, of Hatfield, his grandsons, Solomon, of Lebanon, Conn., Elisha, President of Yale College, and Colonel Ephraim, founder of Williams College, and his great-grandsons, Eliphalet, of East Hartford, Conn., and William, of Lebanon, Conn., a member of Congress and a signer of the Declaration of Independence, are conspicuous representatives of this notable family. Rev. Dr. Joseph Buckminster, his son Rev. Joseph Stephens Buckminster, Judge Theodore Sedgwick, his daughter Catharine Maria Sedgwick, President Mark Hopkins, and Professor Albert Hopkins, Mrs. Professor B. B. Edwards, Mrs. E. W. Blatchford, and Mrs. E. S. Mead, President of Mount Holyoke Seminary and College, are descendants still further down the line.

Jonas Clark, of Lexington, minister, patriot,

statesman, and his grandson, Henry Ware, Jr., professor in Harvard Divinity School, were eminent men.

Joseph Park, of Westerly, R.I., had a Sunday-school in his church thirty years before the time of Robert Raikes. Thomas Park, LL.D., was professor in Columbia College, South Carolina. Rev. Calvin Park, D.D., was professor in Brown University. His son Edwards A. Park, D.D., LL.D., has been editor of the Bibliotheca Sacra forty years, professor in Andover Theological Seminary forty-five years, a preacher and author sixty years, and is still preparing works for the press.

From John Eliot, Jr., the first minister of our church, descended his son Judge John Eliot, and from him Henry C. Bowen, Esq. From his widow by a second marriage was descended Josiah Quincy, LL.D., President of Harvard College.

From Mr. Hobart, the second minister of our church, have descended Rev. Dr. R. S. Storrs, of Braintree, his son Rev. R. S. Storrs, D.D., LL.D., of Brooklyn, N.Y., Dr. Joseph Torrey, President of the University of Vermont, and Judge Robert R. Bishop, of this place.

From Mr. Cotton, our third minister, were descended Rev. Dr. Nathaniel Thayer and his son by the same name, patron of Harvard College.

Other descendants of members of this church are Rev. Dr. James Freeman Clarke, Rev. Dr. William Hayes Ward, and Professor William G. T.

Shedd, D.D., LL.D., a prolific author, and the greatest master of the Augustinian theology in our land.

William Jackson, pioneer in temperance and anti-slavery, father of railroads, member of Congress as an anti-Mason, a pillar in the church, zealous in all good works, was a member of this church from 1814 to 1845.

Included in this enumeration are three judges, two members of Congress, uncounted authors, four college professors, three professors in theological seminaries, and five college presidents. What opportunities for usefulness do such positions as these afford, and what sense of security we have when the right men fill them! Those who are called to instruct and guide the young in the forming period of their lives are sitting at the very fountains of influence. They direct the thinking of the time, for they teach those who are to be the thinkers. If all our colleges and schools were provided with such teachers as those whose names have just been mentioned, we might almost say that society would be safe in their hands. John Wesley when a young man declined a curacy that he might spend ten years at Oxford. If he had taken a pulpit he felt that he should purify only one particular stream; therefore he went to the University that he might "sweeten the fountain."

It is exceedingly gratifying to us to find in how many ways the church that we love has been of

service to the interests of mankind, through ministers and missionaries and teachers and presidents, and gifts of money, through the lives of men and women who, like Moses on the Mount, had power with God in prayer, and through the lives of men who, like Joshua, when the life of the nation was threatened, could go out and fight against her enemies. It is simply amazing to see in how many directions the influence of a single local church may go out, and how its agencies for making disciples and for edifying the body of Christ may extend and multiply in successive generations, when the children of ministers, their grandchildren and great-grandchildren, and descendants still more remote, are found perpetuating the work of their ancestors and keeping alive the fragrance of their name. This is a kind of fruit which it is the peculiar privilege of an ancient church like ours to gather up. Is it not also the privilege of a *country church* in distinction from a city church? Churches which are remote from the excitements, the diversions, and the frivolities which are incident to city life furnish by far the larger proportion of the men who stand in the pulpits of the land, and exert a controlling influence upon society, as well as of those who carry the Gospel to the ends of the earth. Establish a local church where one is needed either in country or city, and you open a fountain of living waters which may flow on to the end of time. Its work goes on

quietly, but constantly, like the flowing of a gentle river, in sermons, and prayer meetings, and Sunday-schools, in pastoral visitation and in benevolent contributions; and sometimes we are cast down in spirit because there are no more visible results. But God has said, "My word shall not return to me void; it shall prosper in the thing whereto I sent it." This is always true, and when we look through long periods of time we see it. "Everything lives whithersoever the river cometh."

An ancient church is often a mother of churches. As the banyan tree in the East sends down shoots from its branches to take root in the earth and become the stems and trunks of new trees, so this church sent down a shoot into the soil of the West Parish in 1781, and a new tree sprang up there. In 1845 it sent one down on the spot where Eliot Church now stands, and what a banyan tree is there! Another was dropped at Newtonville in 1858, and another at Newton Highlands in 1872, and the trees all flourish, and their prosperity is our joy. The work of the scores of ministers who have gone out into the world tracing their roots back to this hallowed spot sends back its benediction upon us and fills us with thanksgiving. For "so is the kingdom of God as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow *he knoweth not how.* The earth beareth fruit of herself" under the smile of God, and so does a local church. It is

an institution filled with unspeakable blessing to all within its reach. Continually, in one way and another, often in ways that we do not observe, and in ways that we never shall know in this world, it is bringing forth fruit unto God.

If this church through its long history has been a blessing to others, it has been a blessing to this particular locality. Sound doctrine and true religion bring with them everything that is desirable in human society. We love the city where we dwell, we enjoy its good name and its fair fame among the cities and towns of our commonwealth. If society among us is established upon right principles, and if the character and conduct of the people are such as to adorn those principles, — if all this is true in an eminent degree, as we think it is, we are largely indebted for it to those who have gone before us, and especially to the early ministers. Their faithful preaching and godly living were the foundation on which society was built. They formed the channel which shaped the direction of the stream that has been flowing ever since. Their spirit is in the air, and it has been breathed by every successive generation, and it is in great measure because of this that the lines have fallen to us in such pleasant places and that we have so goodly a heritage.

1. In view of the notice which we have now taken of the history of our beloved church, one

obvious reflection is upon *the connection which the church has had at several points with missionary work.* Our first pastor was a missionary to the Indians, a co-laborer with his apostolic father. Mr. Hobart was related to David Brainerd, one of the most devoted missionaries that the world has seen. Abigail Williams, granddaughter of our deacon Isaac Williams, married Rev. John Sergeant, a missionary to the Housatonic Indians, and left a son who spent his life in the same work. Rev. Joseph Park was a missionary to the Indians and English in Westerly, R.I. Williams College, the place where the foreign missionary work of the American churches was prayed into existence, was founded by a Newton man, grandson of Deacon Isaac Williams. Ancestors of Dr. Mark Hopkins and of Dr. R. S. Storrs, two presidents of our foreign missionary board, went out from this church, one a Williams and the other a Hobart. The first president of the American Missionary Association was a deacon in this church. Rev. Increase Sumner Davis was a home missionary working a neglected field in northern New Hampshire into fruitfulness. Surely this church should be a friend and supporter of missions. If it is not, we are not walking in the steps of our fathers, or following the suggestions of our own history. The work of the American Missionary Association should be dear to us for William Jackson's sake, and we should be moved as he was by the oppres-

sion of the poor and the sighing of the needy. That association seeks the welfare not only of the colored people of the South, but of Chinese and Indians, — the former the victims of legislation disgraceful to a Christian government, and the latter the objects of compassion to Eliot and Brainerd and John Sergeant and his son and Joseph Park, but perfidiously treated by this government from first to last. This church should not only be for salvation to the ends of the earth, but for righteousness here at home, that righteousness and salvation may spring up together. It is not enough for us to have sent Harriet N. Childs to Central Turkey, and Bertha Robertson to southern Georgia, and Sarah L. Smith to Micronesia. We should pray the Lord of the harvest that he will send still more of our beloved youth into his plenteous harvest, bright as the dew of the morning in the beauty of their consecration.

2. Another reflection is upon *the attention which the ministers of former days bestowed upon the young*. In the year 1727 in many towns young men set up meetings for religious exercises on the evenings of the Lord's day. Such meetings were held here, and Mr. Cotton delivered four sermons on the text "Run, speak to this young man."

In the revival of 1741 scores of children and young people called upon their minister from week to week for religious conversation. While this interest was going on three children of Mr. John

Park died within the space of two weeks after very brief illness, one of them eighteen years old, another sixteen, and another ten. These deaths produced such an effect upon the young that the scores who had called upon the minister were increased to hundreds, and Mr. Cotton states that more than three hundred had been with him expressing a serious concern about the salvation of their souls. This is really a most astonishing instance of deep and wide-spread interest in religion among the young. We think we are doing more for the young than was ever done before, but who of us ever saw anything like this? Who of us ever heard of a place before, no larger than this, where three hundred and more of the children and youth of the place were calling upon their minister to know what they must do to be saved? The young came from surrounding towns to attend the meetings here, and in one instance at least, Mr. Cotton made a special address to them. He gave his hearers revival news from other places. "I have received letters," said he, "from Lebanon and Hebron in Connecticut giving an account of many children, only ten or twelve years old, who seem to be enlightened and to talk with a surprising freedom and confidence concerning Christ and the things of God." Now it is impossible for such a wave of religious interest to roll over this place without leaving ineffaceable marks of itself. Accordingly when, forty years after that, Dr. Homer

came here, what does he say in his letter accepting his call? "I have noticed," said he, "the diligent and solemn attention of the people, and especially of the *youth*, of this place, to the public services of religion, in which I have seldom, if ever, found them equalled elsewhere. This is a circumstance of my call which I cannot resist, and would prefer to every other possible consideration." The revival of 1827, in which seventy-one persons united with the church, began among the children in the Sunday-school. Mr. Bates took a deep interest in the Sunday-school. A very active and intelligent member of this church, Mrs. S. G. Ashton, who was here from 1858 to 1872, said that she had belonged to quite a number of churches in different places, but had never lived in a place where the children came along into the church so naturally on arriving at a certain age, as in this place. Who can tell how much we are indebted to those who have gone before us for such a state of things? Verily the wave did not expend itself in Mr. Cotton's time or in Dr. Homer's time, for it beats upon that part of the shore of time where we now stand.

3. Among the revivals which have blessed our church, that of 1827 is remarkable as showing *what can be done by a few earnest laymen* when religion is low and when the minister is not the man to be the means of reviving it. Dr. Homer was growing old, he was absorbed in the study of

the English versions of the Bible, and he had not the faculty for conducting a revival, even if one were in progress. In four years, only four persons had been received into the church upon confession of faith, and one of those was a woman in the ninety-eighth year of her age. During this period William Jackson had spoken of the good state of feeling in the church. Perhaps his hopeful and enthusiastic spirit made it seem better than it was. Such a spirit is contagious, and he found not only his brothers Woodward, Davis, and Cook, but many others, in full sympathy with him. His labors for the spiritual welfare of this church can be related in his own words. In March, 1820, after a residence of several years in Boston he returned to Newton. "The change," said he, "was a delightful one in all that pertained to my heart and my growth in grace. I went, in fact, directly into my Master's vineyard. The day but one after going to Newton, I met a handful of Christians at a monthly concert in Father Homer's parlor. Increase S. Davis, Capt. Asa Cook, and myself met each other that day for the first time, all three of us having just then moved into the parish. Brother Woodward made the fourth. Four brothers indeed! Together in the Sunday-school, together in the prayer meeting, and together in every other good work which our hands and hearts found to do. In these good works we continued with one heart and one soul until the fall of 1827, when God

opened the windows of heaven and poured us out such a blessing that we had hardly room to receive it, and sure I am that none of us knew what to do with it or how to behave under it. From 1820 to 1826 a gradual change had been perceptible in the life and action of church members. An excellent spirit prevailed. Prayer meetings and other religious meetings were increasingly interesting and well attended. The Sunday-school and other organizations in the church were prosperous, Father Homer ceased his exchanges with Unitarians, a child was adopted in Ceylon bearing the name of Dr. Homer, and another in the Choctaw mission bearing that of Mrs. Homer, and the church members of both sexes labored and loved to labor in season and out of season for Christ and the welfare of souls; and when the fall and winter of 1827 came, we were visited and blessed with such a revival as had never before been experienced in Newton. In this work for four or five years I spent a great deal of time very pleasantly, and very profitably both for myself and family. Four of my children were among the converts, and several other members of my household. It was the happiest year that I have ever experienced. Notwithstanding I gave my mind and very much of my time to this work, to an extent in fact which lookers on, Christians even, would have thought and probably did pronounce ruinous to my business, yet when I came to take an account of stock the following

June, I found that it had been the most profitable year of my life, that I had never before laid up more money in one year.

"This blessed revival continued with more or less strength until 1834, when more than two hundred members had been added to our church. The members of the church, young and old, seemed all to love to pray and to labor, and found their chief happiness in doing their Master's will."

This account from Deacon Jackson's pen, written for the benefit of his children, and at their request, is a very valuable contribution to the history of the revival of 1827. We might almost call it the deacons' revival. When Dr. Homer ceased his exchanges with Unitarian ministers there is evidence that he did it in part, at least, through Deacon Jackson's influence. Deacon Jackson had been a Unitarian himself, and an admirer of Channing, but when he changed his views the change was complete and decided, and he did not wish to hear any longer from the pulpit of his own church, doctrines which he had rejected as unscriptural. He said to Dr. Homer, "There is need of a great deal of work here, and we ought not to tax you at your time of life; if you please I will call in some outside help." Dr. Homer had such confidence in his deacon that he allowed him to do whatever he pleased. Accordingly Rev. Jonathan S. Green, who afterward went to the Sandwich Islands as a missionary, labored here some months, and after him Rev. Isaac

R. Barber. Deacon Jackson's house was their home most of the time, and their labors were divided between this church and the West Newton church. Extra meetings were held in neighborhoods, all of which were attended, and many of them conducted, by the tireless deacon.[1] When he says he spent a great deal of time in church work for four or five years he refers to this, and to his going about the parish in company with Mr. Green or Mr. Barber, to introduce them to the families, and to converse and pray with inquirers, and to interest as many as possible in the subject of their salvation. He also spent much time visiting the sick and the afflicted. He knew what affliction was. When his first wife died, at the age of thirty, he heard a knock at the door of his heart which he well understood. He threw open the door, and a guest entered who was ever after his Lord and King. He wanted every troubled and distressed person to know the Man of sorrows, and he loved to fall upon his knees with them and commit their case to him. He wanted *all* to submit to him as he had done, and nothing made him happier than to find some inquirer after the truth who was willing to bow the knee with him in prayer. This was his favorite means for bringing souls to Christ. He had not many words to say to them, and what he said was

[1] Saturday evening meetings were held at his own house. "This carpet will be ruined," said his wife, "by so many muddy boots." — "Never mind," said he, "wait till the roads are dry and you shall have the handsomest carpet there is in Boston."

said in a quick and tender manner; but he had much to say to God about them, and with them. When engaged upon any matter of business, he could concentrate his attention upon it so as not to be disturbed by conversation or anything that was going on about him. It was the same when he was engaged in prayer. His whole heart and soul seemed to be in the words that he was speaking, and he poured out his desires with almost as little reserve as if no one else were present but himself and the Being whom he addressed. Such was the fervor and intensity of his spirit that neighborhood meetings conducted by him were full, even if it was known that he was going to read, as he sometimes did, a printed sermon.

Dr. Lyman Gilbert said that when he came to Newton in 1828 he found three marked men in it, — Elijah F. Woodward, Joel Fuller, of West Newton, and William Jackson, all of them deacons. After the last of the three died he planned a sermon with reference to them on the text, "These things did these three mighty men;" but as he left town soon after, the sermon was not finished. In describing their prayers he imagined a union meeting in the little low building in which the prayer meetings of our church were formerly held. "If there is to be a meeting of that kind," said he, "they are sure to be there. The Spirit of God is with us in power. Our meeting is in progress. Woodward prays, and we feel that the Lord is fulfilling his promise

and is come right down into that room, and Woodward in his low, soft, humble, childlike voice is telling him all our feelings and all our desires. Now Fuller prays, and the roof of our building is lifted, a door is opened in heaven, the throne of God appears, the angels are ascending and descending, and we bow in reverence and awe before the Sovereign of the universe. Anon Jackson prays; walls and roof vanish, we are rapt to the third heaven and are pouring out our hearts in love and faith and hope and joy before the great loving Father above."

It is easy to see that with such men as these piercing the skies with their petitions, and doing what they could in the use of means to bring about an answer to their prayers, this place should have been visited with a revival which was like rain upon the mown grass and like showers that water the earth.

4. The history of our church shows that *the ministers of former times preached with much fulness the doctrine of future retribution.* They felt it to be not only a duty but a necessity: a duty, because God says to the watchman, "Thou shalt hear the word at my mouth and warn them from me;" a necessity, because men are deceived in thinking that their case will be easier under the Gospel even if they do not accept it, than it would have been under the law; whereas Mr. Hobart says that the threatenings of the Gospel are inex-

pressibly more dreadful than those of the law, and that in the day of judgment it will be more tolerable for Sodom and Gomorrah which trampled the law under foot, than it will be for Capernaum which rejected the Gospel. Mr. Cotton says, "If you do not feel pain and distress, you never will call upon God as you should;" and he sought in his preaching to produce this pain and distress by telling his people the whole truth about future retribution. But he did it kindly and tenderly and with tears in his voice, as every preacher should.

Mr. Cotton at the close of one of his sermons to the young made a very powerful appeal to fear. "Your souls," said he, "may perish, and the guilt of blood will lie upon us. If we preach only smooth things to you and do not set the terrors of the Lord and his wrath before you, and let you hear but little or nothing of a damnation that slumbers not, we shall dreadfully hazard the salvation of our own souls, and your blood may be required at our hands. How awfully tremendous it will be if occasion should be given to any of you hereafter to say, I might have escaped these torments I now must forever feel if I had been faithfully warned of my danger. I had little or no warning either from my parents or ministers of the danger of coming into such a place of torment, nor were there proper motives and arguments used with me to work upon my hopes or upon my fears. Oh that I had been more earnestly persuaded to fly from

this wrath! My soul is lost, 'tis lost and undone forever, because I was not faithfully dealt with by those who were sent of God to counsel and warn me. Oh that you had been more earnest with me! You knew the devil was doing all he could to ruin me, and you saw me going down to these chambers of death. Alas, that you did not warn me again and again that I might not come to this dreadful place! Finally, if the word we speak to you becomes a savor of death unto death, and we are a means of aggravating your condemnation, how grievous to your ministers and parents this is. Why will you then so grieve and break our hearts? Why will you thus requite us for all our care and pains for the salvation of your precious souls? But I must have done speaking to you, but how loth am I to leave speaking until I have prevailed with you to become the children of God. God is my record how greatly I long after you all in the bowels of Jesus Christ. O Almighty Spirit of grace, do thou come down and breathe upon our children and young people! Make the calls that have been given to them effectual, and thy free and sovereign grace shall have the praise of it."

This kind of preaching was very effective. Gilbert Tennent preached in this way here in 1741, and Dr. Homer thinks that the revival of that year in this place began with his preaching. Whitefield preached in this way, and the fact that he was invited here twice, once in the time of Mr. Cotton

and once in the time of Mr. Meriam, shows that both the church and its ministers believed in such preaching.

But, of course, retribution was not the only thing that these men preached. As Mr. Hobart said, God warned Noah that a flood was coming in order to move him to build an ark, and so, said he, we warn men of future retribution that we may move them to fly to Christ for safety. Retribution and vicarious atonement were preached both together. Christ had borne the curse of the law for us, and the law was a schoolmaster to bring us to him. The preacher with his views of Christ as an Almighty Saviour and friend of sinners, a hiding place from the wind and a covert from the tempest, could calm every fear, and let in the light of hope upon the darkest shades of despair, wherever there was true sorrow for sin.

Hence I remark in conclusion,

5. *Their views of Christ as an all-sufficient Saviour prepared them for the bed of death, and enabled them to triumph over the last enemy.* It gave them not only the calmness of faith but the victory of faith in that solemn hour when they heard God saying unto them, "This day thou shalt pass over Jordan." This truth was illustrated in the precious words spoken by Mr. Eliot in the closing hours of his life.

It being said to him, "Sir, your crown is even ready for you;" to which he answered, "My

crown is ready: Christ hath been a great while preparing a mansion for me, to which I am now going. Oh, what a solemn thing it is to appear before Jesus Christ, who shall be the judge of all the world! who appeared to John in the Revelation with eyes as a flame of fire and his feet of fine brass; yet as he took John by his right hand and not by his left, so will he take me by my right hand and not by my left, and present me before the Father, and the Father will receive me, and the Son, the mediator of the covenant, will receive me, and the Holy Ghost will receive me, even me, a worm, that lie here spitting[1] in such a condition, when yet Christ will kiss me with the kisses of his mouth, and I shall kiss him and not be despised. Oh, wonder of mercy! that Christ should love such a worm as I am, that can love him but a little, yet do love him with all my soul. Oh, what a wonder of mercy, that this little soul of mine should enjoy such blessedness, that am so unworthy of it! I could put myself under a dunghill, I am so vile in myself; yet in the robes of my Saviour, those glorious robes of Christ's righteousness, how beautiful! how comely! how glorious! Glory! Glory! Glory! and if I had strength, I could even do as Abraham did, fall upon my face, and laugh in sense of Christ's love to me; and blessed be God, I have done it many a time in my study; many a time have I fallen upon my face in sense

[1] This word refers to the hemorrhage from his lungs.

of Christ's love to me; many a time have I supped with Christ in my study, and many a time hath Christ supped with me there, and as Paul said, thanks be to God, who always gives us cause to triumph in Christ, in him I do triumph and will triumph, though vile in myself; yet as Christ saith, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee; therefore as Christ saith, look to me and be saved all ye of the earth; and I do look to him, and shall be saved. And these things have I preached, according to the narrowness that words could express, and some have received them, and I have heard it from them, and others have done as they have done."

His mother said to him, "You have enjoyed too much of heaven here to live long here; you are now going to your brother Samuel, and to your dear wife;" and he answered, "Oh, to my dear Saviour! to my dear Saviour! and I shall go to the old patriarchs, to Abraham, Isaac, and Jacob, and I shall go to the spirits of just men made perfect, and have communion with them, though I know not in what way and manner."[1]

These are the "penetrating things" which Cotton Mather said could come from none but one on the borders and confines of eternal glory. Here was a knowledge of the love that passeth knowledge, a man filled with the fulness of God,

[1] Congregational Quarterly, Vol. VII. p. 194.

a young man with the brightest prospects before him in *this* world, loved and admired by all who knew him, actually exulting in the knowledge that he should so soon be in glory with One whom he loved with all his soul. As old John Trapp says, "He goes gallantly into heaven with sails and flags up and trumpets sounding."

Truly the Lord has loved this church. When it was weak and small, he loved it, and gave it a pastor after his own heart, one whose name was John, and who, like the beloved John, reclined upon the bosom of Jesus.

What a legacy of blessing to this church through all its generations have been the piety and devotion of its early ministers and members! They did not live unto themselves nor die unto themselves. As God blessed Israel for Abraham's sake, so has he blessed this church for the fathers' sake. He kept it true to the faith when waves of error were dashing around it, and he has made it a fountain from which streams of gracious influence have gone forth in every direction.

Let us go forward with the work which the fathers began. We are entered into their labors. They laid the foundation, which is Jesus Christ; we build upon it. If what we build is as fair and comely as the foundation is strong, then the day will come when we all shall rejoice together.

Gratefully we look back over the long stretch of time since the fathers fell asleep. Goodness and

mercy have followed us hitherto, and surely goodness and mercy shall follow us to the end. Hitherto hath the Lord helped us, and he will help us in the future, for Zion is engraven upon the palms of his hands. By the services of this day we raise our grateful memorial to his praise, and say, O God of our fathers, send thy blessing upon this dear church in the future as thou hast in the past, and still more abundantly, like the dew of Hermon and like the dew that descended upon the mountains of Zion, and here may the Lord command his blessing, even life forevermore.

SUNDAY-SCHOOL ANNIVERSARY EXERCISES.

SUNDAY-SCHOOL ANNIVERSARY EXERCISES.

The exercises of the Sunday-school, in connection with the Two Hundred and Twenty-fifth Anniversary of the Church, were held on the afternoon of Sunday, October 6, at 3 P.M., in the church. Former superintendents sat upon an elevated platform in front of the pulpit, the school occupying pews in the main body of the house, the younger children in the front seats. The exercises were simple in their character, consisting of singing, prayer, responsive readings, and addresses by Rev. William H. Cobb and Rev. George M. Boynton, D.D., both of Newton Centre. There was also a paper on the "History of the Sunday-school," read by the Superintendent, Samuel Ward, which had been prepared at the request of the teachers, by Mrs. E. G. A. Lane. A pleasant feature of the occasion was the following "Historical Catechism," the questions being put by the Superintendent, and the answers given by the children of the primary department and some of the younger children from the main school, specially trained for the occasion.

1. What is the name of our church? First Church, Newton.
2. When was it formed? 1664.
3. How many years ago? Two hundred and twenty-five.
4. With how many members? Eighty.
5. Newton was at that time a part of what town? Cambridge.
6. What was it then called? Cambridge Village.
7. Afterward what? New Cambridge.
8. The name was subsequently changed from New Cambridge to New what? New Town and then Newton.

9. Where was the first meeting-house built? In the old burying-ground, Centre Street.
10. The second meeting-house? On the other side of the street, near where the house of Mrs. Gardner Colby now stands.
11. The third? On the spot where we are now gathered.
12. The fourth? On the same spot.
13. Our present meeting-house, the fifth, which has been twice enlarged, was built in what year? 1847.
14. In the two hundred and twenty-five years how many pastors has this church had? Nine.
15. What was the name of the first pastor? John Eliot, Jr.
16. What relation to John Eliot, the "Apostle to the Indians"? His son.
17. What was the name of the second pastor? Nehemiah Hobart.
18. The third? John Cotton.
19. The fourth? Jonas Meriam.
20. The fifth? Jonathan Homer.
21. How many years was he pastor? Fifty-seven.
22. What was the name of the sixth pastor? James Bates.
23. The seventh? William Bushnell.
24. The eighth? Daniel L. Furber.
25. The ninth? Theodore J. Holmes.
26. How many of these pastors are still living? Two.
27. How many buried in the old burying-ground? Five.
28. When was the Sunday-school started? 1816.
29. How many years ago? Seventy-three.
30. Where? In a little red school-house on Homer Street.
31. By whom? Miss Mary Clark.
32. With how many scholars? About twenty.
33. Who was the first superintendent? Deacon Elijah Woodward.
34. For how many years? Nearly thirty.
35. How many superintendents since then? Sixteen.
36. What is the grand object of this Sunday-school, church, and organizations connected therewith? The glory of God and the welfare of men.

ADDRESS OF REV. W. H. COBB, NEWTON CENTRE.

I am desired to speak ten minutes in answer to the question, "What did young people and children do before Sunday-schools were known?" They studied the Assembly's Shorter Catechism. Here is one that is eighty-three years old. Here is another one that looks a good deal newer, but only because it has been newly bound. It was published in 1765, and is forty-one years older than the other. You cannot always judge a book, any more than a child, by the outside appearance. It is called "Shorter," because there was one that was longer; but the children thought it was long enough before they mastered its one hundred and seven questions and answers. Several of the answers are longer than the one which I will read to you: "The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it."

I don't wonder that a little girl said one time, "Mother, this catechism is too hard for me; there ought to be a kittychism for little children." Well, there was; it was called the New England Primer. Here it is. "Who was the first man?" — "Adam." — "Who was the first woman?" — "Eve." Here are pictures that some of you have probably seen. One of them shows our first parents standing by the tree, with a serpent coiled around it. "In Adam's fall, we sinned all." The pictures go on to tell us that "The idle fool Is whipped at school." "Peter denied His Lord and cried." "Zac-che-us, he Did climb the tree, Our Lord to see."

It was a very great change when Sunday-schools were established, — a great change for the better. I don't believe with those who say that things used to be better in the old times, and that children were better brought up then than they are now. I don't believe they used to behave any better. I have in my hand a little book of reminiscences that speaks of those times. They used to have a tithing-man who went up and down the aisles keeping children still. They went to church,

to be sure, but they had to have a man to keep them in order. Between the services of the morning and afternoon the meeting-house was anything but quiet, and was treated any way but reverently. This book speaks of the galleries, long, uncarpeted stairs leading up to them; and of what a noise there was from the children constantly racing up and down. The upper galleries were invaded by children who went there to eat their dinners, and made great confusion, in spite of the warning glances of their mothers and older sisters below. I suppose those mothers and sisters accused the fathers and brothers of gossiping in the horse-sheds outside. "The seats of the pews were hinged, and they were raised up at prayer-time, when the people stood, so that raising them and letting them fall increased the racket." The writer of this book was very glad when Sunday-schools were established, for that had a tendency to lessen the confusion.

I was talking yesterday with a man from Andover, who is sorry he cannot be here to-day. He remembers the old white horse of Deacon Woodward, and the children racing about in the square pews. I thought this might be the very church the writer had in mind, that was so much benefited by the introduction of the Sunday-school.

In the days of the Jews, children had something like a Sunday-school, only not quite the same. You can read about it in the eighth chapter of Ezra. It shows that there is nothing new under the sun. If you should ask where young people went in the evening, in the olden times of this church, I should say that they went to a Young People's Society of Christian Endeavor. They didn't call it by that name, but it was almost the same thing. Nearly two hundred years ago in Boston there was a society called "The Young Men's Society." Young ladies went; but they did not take a prominent part, as they do now. They had a covenant to watch over each other carefully. They agreed to take reproofs kindly. Once in two months they had a meeting entirely devoted to prayer for the conversion of the young. Once in three months they had something like our consecration meeting.

Such a society was founded in this church in 1727. Rev.

John Cotton preached a sermon to the young people at the time, and every three months following during the first year. These four sermons were printed in a book. I had it in my hand yesterday. It belongs in a collection of books that no one is allowed to take from the Boston Public Library except for binding and repairs. It was printed, according to the title-page, in "Boston, N. E. by Gamaliel Rogers near the Mill Bridge, for John Phillipps at the Stationers Arms the next shop to Mr. Dolbear's Brasier, by the Town Dock, 1729."

There is nothing amusing, I assure you, about the contents of those discourses. I said that young women also attended these societies. It is interesting to notice what Mr. Cotton says with reference to them. In his second sermon, from the text, "Young men likewise exhort to be sober minded," he says, "It is likewise twice used in the directory for young women, — verse 4, 'That they may teach the young women to be sober,' and again in verse 5, 'That they may teach them to be discreet.' So that it is the duty of young women to be sober minded. And, therefore, I speak this to all the young people here present."

There were also children present on these occasions. At the close of the first sermon he said, "My dear children, if you may be now or hereafter by the grace of God brought into such resolutions for a holy life, by my ministry, you shall be my joy and crown of rejoicing in the day of Christ's appearing."

And now let me close with a few words from the end of the fourth sermon, showing how your pastors love you and long for your salvation: "Oh, that I may have cause to say in the day that is approaching, 'Here am I, Lord, and the children which were begotten to me in my ministry.'"

ADDRESS OF REV. GEORGE M. BOYNTON, D.D., NEWTON CENTRE.

I remember a few years ago, when I was pastor of a church in New Jersey, the time came for our tenth anniversary, and we thought that we were very old. I remember at that time asking the Sunday-school scholars how many of them were

there at the beginning of the Sunday-school. Almost all of the children between the ages of three and six years put up their hands. I doubt whether any of you would do that if I asked how many of you were present at the beginning of this church, or even of this Sunday-school.

Two hundred and twenty-five years! That seems a long time ago. You haven't got to be immensely old, any of you, to be a quarter as old as I am. I am not a quarter as old as this church, venerable as I look.

You have been looking and thinking backward. For this closing moment I advise you to turn round and look forward. Anniversary, you know, means turning around, — the turning of the year. The year begins in January. The old idea was that Janus, the Roman deity for whom the month was named, had two faces, one looking forward and one looking backward; if this is January for this church, we will turn round and look forward and not backward any more. What ought we to think about especially at just such a time as this? There are two thoughts that came to me as I had the privilege of hearing the sermon this morning and its references to those who have done good work in the past. (I felt that I loved Deacon Woodward, of whom so many good things have been said, and that I should like to see him. Some day, perhaps, I shall. I should like to see his horse. I don't suppose I shall do that. The horse seems to have been almost as good as the deacon.) Our looking to the men of the past, whose memory stands out in the history of this church, raises the question how we can be sure that somebody will remember some good thing about us. We can make that sure only by putting our lives into good work, living as God meant us to live. God has arranged this world so that people who do good shall be remembered, — remembered lovingly, kindly, and gratefully. Love those who think of you now. Show them that you care for them. Be loving, kindly, helpful to those about you. That is the way to be remembered.

You remember that King David had one son who was a very bad young man. He was very handsome; he had long hair, and was very proud of it. When he cut it in the spring, he weighed it and told how many ounces of hair he grew, as

though that was what a head was for. But he became proud. He persuaded a portion of the people to follow him, and attempted to take away the kingdom from his father. He built a pillar for himself, so that the people should remember him. They called it "Absalom's hand," — the thing that pointed to Absalom. By and by he fought against his father to get the kingdom for himself. His head was caught in the boughs of an oak, the mule on which he rode went out from under him and left him hanging there. By and by three arrows were shot through his heart. Then men gave him a fitting burial for one who had turned against his father. They put him into a pit and covered it with stones. That was the monument by which he was going to be remembered, the pile of stones over the pit where he was buried. If we are going to be remembered well, it must be by doing things that are right, in accordance with God's will, for those things are going to stand.

I was thinking, while I heard the names of the prominent people in the church, who were well known, who occupied conspicuous places, about the great multitude of those who were members of the church and the Sunday-school, who were not known very much. They did good faithfully in their places. Although their names are not known here, they are written on the roll of honor up there. God knows the names of the humble, simple people who loved this church, just as well as he knows the names of the ministers of Christ who were privileged to stand up and preach the gospel before all the people.

A great deal better thing to ask about than how to be remembered well is, how we shall do something that shall last. The question is not how we shall do something that shall be remembered, or that shall make us to be remembered, but what we can do that shall itself endure. I will tell you. By building our lives into God's kingdom. That is the only thing that is going to last. We may put ourselves into the history of our country, and this country is going to be remembered. We may put ourselves into the hearts of our fellow-men. If we live our lives so as to build up God's kingdom, our work will last. By and by, when everything else is done away, and nothing

remains but the kingdom of God, our work, too, will remain, because it has been built into that kingdom. If we would be remembered well, it must be by doing something worthy of being remembered. For, whatever our work may be, if we would have it endure, we must build our lives into Christ's kingdom. For the oldest and the youngest of us, I know no better lesson that we can learn from this anniversary.

HISTORICAL ADDRESS BY MRS. E. G. A. LANE.

Read by the Superintendent.

Coleridge tells us that "Christianity is not a theory or a speculation, but a life; not a philosophy of life, but a life and a living process." We have turned aside for a brief season from our busy cares to commune with the life of the past, as seen in this church and Sabbath-school, and "inquire of the former age," that we may "prepare ourselves by the search of the fathers" with an incentive to nobler work and a richer growth. While we "remember the former things of old," let us realize that we too in our turn are making the history of to-day; let us catch the clarion note of time which calls us to the imperative duties of the present, for

> "Future or Past no richer secret folds,
> O friendless Present! than thy bosom holds."

Seventy-three years ago, the first Sabbath-school in Newton was commenced in this, the "First Parish," by Miss Mary Clark, in the summer of 1816. At first she was the only teacher, but was occasionally assisted by Mrs. Dr. Homer, the pastor's wife, and shortly after was joined by Miss A. Haven, then teacher of the district school in Newton Centre; and the next summer she and Miss S. Mitchell, who resided in the vicinity, undertook to classify and teach the girls attending the Sabbath-school, and were much encouraged in their work by the growth of numbers and interest. The only male teachers who assisted them in the earliest years were Deacon E. F. Woodward, who lived in what is known as the old Woodward house, at what is now

Newton Highlands, near the Eliot railroad station, and Hon. William Jackson, who lived at Newton Corner, and who taught the boys. The school was held in the old red school-house, known as the "sand-bank school-house," which stood on the triangular piece of land at the junction of what is now Homer and Grafton streets. It was located on a steep, sandy hill which has since been levelled, and as the children climbed it every day to school, it became for some of them a "Hill Difficulty" in more senses than one. For several years the Sunday-school was held only in the summer, as was customary among the few Sunday-schools which had already been established in country parishes; for a school for teaching children on the Sabbath day was still a great innovation, — the first one in the State, and possibly the first one in New England, having been started in 1810, in Beverly, followed by the first one in Boston in 1812. So that the old First Church of Newton was among the earliest to fall into line in seeking for the best things of the Kingdom, — "And one did say I am the Lord's; and another did call himself by the name of Jacob; and another did subscribe with his hand unto the Lord and surname himself with the name of Israel."

This Sabbath-school may be regarded as a "mother in Israel," for other Sabbath-schools owe their existence to it. The one connected with the Congregational Church, West Newton, begun in 1819, did not receive encouragement at first from their pastor, Father Greenough, as he regarded it as too much of a "new departure," but said he "would see how the thing worked in Brother Homer's church at the Centre," which, having been started in 1816, was already three years old.

While the Sabbath-school is an "infant of days," as compared with the age of this ancient church, yet the good that has been wrought out under its administration cannot be reckoned for the abundance of its harvest. A celebrated writer asserts: "An illusion haunts us that a long duration, as a year, a decade, a century, is valuable; but an old French sentence says, 'God works in moments.'" And the most ancient poem in the world tells us: "For we are but of yesterday and know nothing, because our days upon earth are a shadow."

Owing to the paucity of the church records, and the loss of the only private manuscript which could have thrown any light upon it, we have little or no data of the history of this school at its inception; we can only rely, therefore, upon the personal reminiscences of some of its first pupils, who are still with us, and from whose lips the following incidents have been gleaned: —

Miss Hannah Loring entered the school the second Sunday of its opening, in the summer of 1816; her sister, Miss Mary, entered the second year, with others who are still among us. It was held directly after the morning service, as it is now, and has been ever since, with the exception of six months in 1875, when the afternoon church-service having been given up, it was held in its place. The only books used in the school at the first were the Bible and Shorter Catechism. Miss Clark always opened the school with prayer, then each child recited verses from the Bible, after which the teacher read a chapter and closed with prayer. Later on they used the New England Primer, and recited hymns which were taken principally from Mrs. Barbauld's collection. In 1817, beside the Bible and Catechism, "Cummings' Questions" were used, and some of the older scholars studied "Watts on the Improvement of the Mind." His hymns also, under the head of "Watts' Divine Songs for Children," were used in later years. At the close of the school this year several Bibles and other books were distributed, with cards or certificates as rewards of merit, among the scholars. Miss Hannah Loring received a Bible for learning the greatest number of verses during the three months' session. She learned the first eight chapters of St. John. The amount of Bible verses learned in those early days and recited at one sitting was something incredible. One scholar, Miss Emily Woodward, recited at one time 540 verses, at another 400, at another 300; and one who received one of the Bibles recited 560.

In the parish were a number of families who wanted their children to go to the school, but were too poor to buy clothing; so Mrs. Loring, the mother of Miss Hannah and Miss Mary, took her horse and went around with one of the teachers soliciting money for clothes. They raised fifteen

dollars, which was used for this purpose. Then the ladies were afraid that if the garments were given to the children to keep they would not last long, so they were kept at the schoolhouse, the children going for them Saturday afternoon and returning them Monday morning. That plan did not work well, however, the parents being dissatisfied; and so the clothing was given into their keeping. During the second year a certain kind of reward of merit was given out, called "medals." They were large cards, about the size of a correspondence card, on which was printed, "For good conduct and good lessons." These were tied with bows of blue ribbon and hung around the neck, to be worn conspicuously upon the breast. They were never given to the children to keep, and were only allowed to be worn that one Sabbath day, then returned to the teacher the following Sunday. An amusing incident occurred in connection with one of these. The children of the Sabbath-school were expected to sit in the galleries, each class by itself, headed by their teacher. Miss Hannah and Miss Mary Loring had won these reward medals during the nooning at the school, and wore them in pride around their necks in the afternoon service. While sitting in the gallery, they were very anxious that their father in his pew below should know how they had been honored; so they leaned forward and contrived to have their white medals hang over the edge of the gallery rail. At last they succeeded in catching their father's eye, but only to see him raise his right forefinger, which he shook solemnly at them. On reaching home after church he called them into a room alone with him, and told them if they ever did such a thing in church again he would surely punish them; such was the strictness with which a proper decorum was insisted upon from children in the house of God.

For the first year or two the school had no superintendent; the number was small, probably not more than fifteen or twenty in all. In 1817 there were only nine boys in the school, two of whom were Otis Trowbridge, nine years old, and Ebenezer Woodward, six years old. These two boys became the first deacons in Eliot Church, Newton. But as the attendance increased, and the school grew to be no longer an

experiment, but a permanent service, it was thought best to have a superintendent, and Deacon E. F. Woodward was called to fill that position. Mr. William Jackson held a Bible class for young men in the little vestry that stood where the horse-sheds now stand, and Mr. Joseph Goddard and Mr. Increase Sumner Davis joined the slim corps of male teachers. Deacon Woodward continued superintendent until his death in 1846 (with the exception of one or two years, when his place was filled by Deacon William Jackson), thus covering a period of nearly thirty years.

From Dr. Smith's "History of Newton" we learn that Rev. James Bates, who was pastor of this church from 1827 to 1839, is said to have been the first to introduce singing into the Sabbath-school. The "Boston Recorder," a newspaper of that day, said he was unwearied in the care of the Sunday and other schools; and Newton owes much to his efficiency in connection with the Sabbath-school. There were no Sunday-school singing-books, such as have since multiplied in the land, and the children had to use the same psalm-tunes that were used in the church. But Deacon Woodward was greatly interested in having singing in the school, and he had some of the tunes printed on sheets of paper and distributed among the scholars; while, busy farmer that he was, he would leave his work, even in the midst of haying, and come to the church every week to meet the children and teach them to sing. This good man was also deacon of the church from June 11, 1815, till his death, thus filling the offices of superintendent, deacon, and leader of the choir for over thirty years.

This earnest Christian worker was ready to do the lowliest work for the Master. Whatever was peculiarly hard, and therefore neglected by others, he made his own personal care. He labored in the Sabbath-school with poor "Tillo," the colored footman of General Hull, trying with infinite patience to open before him the way of salvation, that he might at least taste a few crumbs of the bread of life. Thus he went on his quiet way, — "In much patience, in labors more abundant, as unknown and yet well known."

The Sunday-school continued to be held in the old school-house some ten or fifteen years, till it was removed to the

church, the vestry being too small to receive it, and from this time its sessions were continued in the winter months as well as the summer, the number of classes having largely increased. The names of some of these early teachers have been handed down to us, and are as follows: Miss Abagail Hall (Mason), Miss Alice Everett, Miss Julia Whittemore (Bridges), Mrs. Goddard, Miss Emeline Whittemore (Bridges), Miss Caroline Bennett (——), Miss Sarah Jackson (Tappan), Miss Susannah Davenport; and a little later were Miss Mary A. Childs, Miss Mary Ann Hoyt, Miss Beulah Childs, Miss Marion Jackson (Gilbert), Miss Clarissa Goodhue, Miss Lucretia Jackson (Williams), Miss Elizabeth Bacon (Trowbridge), Mrs. Beulah Bacon (Pulsifer), Miss Mary Randall, Miss E. C. Stevens, Miss Hannah Jackson (Fuller), Miss Julia Chency (Cheney), Miss Mary Hyde (Bigelow), Miss Elizabeth Smallwood (Sampson), Miss Ruth Goodhue (Bailey), Miss Mary Ann Homer (Kingsbury), Miss Harriet Homer (Kingsbury), Miss Mary Ann Goddard (Day).

Among the later male teachers besides those already named were Deacon Asa Cook, Messrs. Zuinglius Grover, Otis Trowbridge, J. N. Bacon, Isaac, Benjamin, and Charles Kingsbury, and R. W. Turner. Of the original founders of this Sabbath-school, and of many of these workers for Christ in his vineyard, we now know only the names as inscribed on the roll of this church; but we know them as "teachers of the Gentiles in faith and verity;" we may speak of their labors as "ministries that never end;" they were builders with God, — workmen that needed not to be ashamed, — and of them it may be said: "These are the former years; these were the potters and those that dwelt among plants and hedges; there they dwelt with the King for His work." They have passed on out of our sight, but "are they not on the other side Jordan, by the way where the sun goeth down?" And if we could look across, should we not see them still with the King, but "resting from their labors, while their works do follow them."

The list of superintendents can be more accurately ascertained, and is as follows: Deacons Woodward and Jackson were succeeded by R. W. Turner, Luther Paul, Bartholomew Wood, John Ward, Albert Little, J. F. C. Hyde, I. F. Kings-

bury, Charles S. Davis, E. W. Noyes, Nelson Curtis, E. W. Noyes (reëlected), Reuel W. Waters, S. F. Wilkins, George P. Davis, Rev. Charles A. Kingsbury, and the present superintendent, Samuel Ward. This, as far as known, is a complete list of all the superintendents, in the order of their succession.

Of the attendance, there are no known records previous to 1828; and even after this date they are of the most meagre character. It is a curious but interesting fact that the membership of the Bible class exceeded that of the whole school for the first few years; but it probably included all of the adult portion, the children forming the remainder of the school. The largest attendance during any one year was in 1877, when the average was 181 for the year. The smallest was in 1854, when the church was undergoing repairs, and the school met in the Baptist church; attendance, 62.

The additions to the church from the school have been continuous and steadily increasing. At times of deep religious interest there have been as many as thirty conversions in a single winter.

Up to 1858 there was no primary department, and the school all met in the church, and used a variety of question-books in the different classes. The superintendent, Mr. Little, was very anxious that the lessons should be uniform, and, in accordance with a vote of the school, on October 3, 1858, one question-book was adopted for all the school, except the three younger classes. In June of the same year the youngest classes went into the vestry, thus forming the nucleus around which our infant-school has since gathered.

December 25, 1859, there was singing by the children, for the first time at a Sabbath-school concert, with piano accompaniment. Mrs. Little, the wife of the superintendent, assisted at first by Miss Lee (now Mrs. Dr. Eben Tourjée), and afterwards by Mr. Francis H. Kingsbury, met and taught the children once a week, using the "Oriola." From Deacon Little's private notes we glean the above and the following facts: —

At one time Testaments were offered to those bringing in new scholars; but only two are reported as having been presented. At another time Bibles were offered by Superin-

tendent John Ward to all who would commit to memory the "Assembly's Shorter Catechism," and a considerable number were given to various boys and girls. At another time "Father Cook," gate-keeper at the Boston and Albany station, and afterwards associated with the Pine Farm School, offered two Bibles to those who committed the largest number of Bible verses in three months, — one to the girls, the other to the boys. Harriet S. Cousens and Harriet Kingsbury each committed 1,500 verses; Samuel Ward, 1,050; and Charles Turner, 1,004. For several years about this time there was a custom prevailing of changing the session of the Sunday-school on communion Sabbaths into a prayer-meeting for the school, which was greatly blessed in its results.

Teachers' meetings were held at private houses after the adoption of a uniform question-book; but, after the introduction of the International Series in 1872, they were held in the vestry for a number of years, under the charge of Rev. Mr. Whitney, who was succeeded, in 1877, by Rev. A. E. Lawrence. The following year it was made a union teachers' meeting, and held first in White's block, but subsequently adjourned to the Baptist vestry, and conducted by Professor Gould.

During all these years the regular session of the Sunday-school, either for Bible study or as a prayer-meeting, had never been omitted, save with a single exception. That was in January, 1879, when, after a stirring sermon by Dr. Furber, on practical benevolence, school and congregation resolved themselves into an impromptu committee of the whole, and, in little less than an hour after Dr. Furber's presentation of the subject, the church debt of $3,000 was all subscribed for, thus lifting a load from the church which had become a heavy burden. The history of this Sabbath-school would be incomplete without a reference to Mrs. Furber's Bible-class, and Mrs. Ashton's work in the primary department as its superintendent and teacher. Mrs. Furber had for many years the largest Bible-class of ladies that has ever been gathered in this school. Space would utterly fail to tell of her remarkable work in that class, and its results. Some brief hints of it may be found in Dr. Wellman's "Memorial" of her; but the

narrative in its full details will only be found in that "Book of Remembrance" which is kept of such lives and service as hers. Neither can justice be done to Mrs. Ashton's work in the primary department. From a feeble beginning she brought it up to a large attendance of over sixty, with a corps of efficient and well-trained teachers. No Sabbath passed that she did not personally instruct the whole school. Her influence was magnetic over the youngest and dullest there, and her presence and coöperation were an inspiration and encouragement to the superintendent of the large school. Truly, "many daughters have done virtuously, but *these* excelled them all."

This school has not been without representatives from its ranks in the work of missions, both at home and in the foreign field. We have only time for a passing glance at those who have carried the standard of the Lord into the dark places of the earth. Mrs. Harriet N. Childs (Mead), Miss Alice E. Clarke, Mrs. Bertha Robertson (Roper), Miss Lena Lindemann, and Miss Sarah L. Smith. Of these, two are workers in the foreign field; the others have labored among the colored people and the poor whites at the South, and the Indians in Dakota.

To the workers of to-day the history of this school seems pregnant with divinest import. Our fellow-workmen have gone on before, leaving in our hands this legacy of labor as their mantle in departing, and showing us that, in striving for happiness, we shall find that which is higher, — blessedness! Cheering and pleasant as is this backward look into the past, we may not sit down satisfied with what has already been accomplished. Rather let it be an inspiration to us to "leave the low-vaulted past," and build with care befitting our special needs in the domain of to-day, for is not the promise still with us that "the glory of this latter house shall be greater than of the former"? If "Christianity is a life," it is also a growth, a development, its force is cumulative, — we cannot rest in the achievements that lie behind us. The fruits which nature so lavishly brings to our autumnal garnering, the nuts, slow dropping on the breezy hill, give no hint, no token, of other fruitage that has ripened and fallen into the vintage of the

past. Each renewed harvest is its own sweet miracle. This of to-day is separate, individual, — is given of God for our present opportunity; "to-day is a king in disguise." Let us honor the least command of the Royal Visitant, for

> "This passing moment is an edifice
> Which the Omnipotent cannot rebuild."

NOTE.

The following are the teachers in the Sunday-school at the present time: —

Samuel Ward, Superintendent; Rev. William H. Cobb, S. C. Hunter, Miss Alice Holmes, Mrs. George M. Boynton, James Cutler, Mrs. Eliza G. A. Lane, Reuel W. Waters, Miss Mary P. Sylvester, D. S. Farnham, E. W. Noyes, George Holmes, A. L. Harwood, J. M. E. Drake, Geo. P. Davis, Miss Sarah Holmes, Miss Annie C. Ward, Mrs. S. A. Sylvester, Miss Eva Ransom, Miss Lucy Goodridge, S. F. Wilkins, Mrs. F. E. Banfield, Miss Emma Ransom, Langdon S. Ward. The primary department is in charge of Mrs. Samuel Ward.

HISTORICAL DISCOURSE,

PREACHED ON SUNDAY EVENING, OCTOBER 6, 1889,

BY

THE REVEREND THEODORE J. HOLMES,

Pastor of the Church.

HISTORICAL DISCOURSE.

DR. FURBER'S discourse this morning related more particularly to the ministers of our church in the past, — their doctrine, their character as men, and the fruits of their work.

I am to-night to follow along the same general line, but referring more especially to the meeting-houses of the past, and what has gathered about them in the life of our church.

To help your patience, I will, without any preface, begin at once at this point.

We would like a picture of our earliest meeting-house; but it was before the day of photographs, and skill with the pencil or brush was less common than now; some one, though, would have attempted a sketch could it have been realized how much it would be prized in after generations. As it is, we have to depend upon the representations which we have of other meeting-houses of that period.

We have a drawing of the First Church in Boston, which was built in 1632, — a plain, two-story structure, with a thatched roof, looking very much like a country barn.

The little old church in Salem, behind the Es-

sex Institute, the frame of which belonged to the original building, erected in 1634, is an interesting relic. Its barrenness is sufficiently puritanical. Its size, 17 feet by 20, seems very small even for that day when people were so few.

Almost as old is the venerable meeting-house at Hingham, which stands to-day substantially as it was built in 1681, the oldest church edifice in use, it is said, on the continent.

In this we are surprised at its larger dimensions and its more attractive architecture, which make it suitable, even yet, as a place of worship.

An idea of the interior of these buildings is given by several of the most ancient meeting-houses of Boston; as, Christ Church, in Salem street, which is, in form, as it was built in 1723; the Old South, erected in 1729, and King's Chapel, in 1754.

As to the First Church of Newton, we know, in general, that we have had five meeting-houses, erected successively in 1660, 1698, 1721, 1805, and 1847. The first was on the site indicated by the monument in the old cemetery in Centre street; the second, on the other side of the street, almost directly opposite. The location of the third was determined after considerable difficulty. In 1713 the authorities of Newton appointed a committee "To measure the town and find its centre and select a place for the Meeting House." If the people could not agree peaceably, they would

apply to the Honorable General Court to do it, and abide by their decision. The result was the selection of the site where this present church stands; though as to its being exactly the centre, our modern maps do not agree with the surveyors of a century and a half ago.

Of the first two buildings little is known; but of the third and fourth we may learn something, from references to them in the town and parish records, in connection with what we know of other communities of that day.

With regard to their seating arrangements, it seems to be understood by those who have given the matter most study that the facts were in general these: In the beginning, people sat on long benches, to which, probably, they had been used in England. After a time, certain individuals requested and were allowed the privilege of building pews at their own expense, for their private use, upon which they paid a yearly rental. For example, in 1752 the town voted "That Henry Gibbs Esq., have liberty to Build A Pew in the south West Corner of the Meeting House, where the Boys seets are and that he Enjoy it during the Town's Pleasure, paying three pounds a year old Tenor and when the Town shall Disalow him the Enjoyment thereof, to repay him for Building the same." Mr. Hobart, the second minister, built such a pew, and after his death it was given back to the town by his daughter Abigail.

Here is a minute from the parish records of 1779, which gives some further details about such rentals: "Voted that the two hind seats in the Body of the house be taken up: and so much of the third seat as is necessary to make Room to get into the middle pew, and six Pews be built at the cost and charge of particular men: they paying so much pr year into the Precinct Treasury, for the said spots, During the Precinct's Pleasure; and that this Previlidge be granted to such men as will give most for said spots at a publick Vendue." It was further agreed "that the conditions of sail be as follows: viz.

"1 That they be sold for Indian corn:

"2 That said corn be Delivered to the Precinct Treasurer, yearly.

"3 That one half peck of corn be called a bid."

At the sale, "the first spot south of the Broad Alley was struck off to Eliphalet Robbins, for sixteen pecks;" and so with all.

Some people paid their rent in money, as appears from a record like this in the parish treasurer's book: "Received of Mrs. Ann Eddy, one pound, twelve shillings, for the use of a pew spot, in the Meeting House, four years." Certainly a moderate charge. But those who had not money were allowed to pay in produce, especially in corn; and such revenue, as it accumulated, was sold at auction every spring. This

continued till 1797, after which payment was in money.

The settlement of dues was enforced by the authorities, as in this order of 1702: "If any persons have not paid Mr. Hobart, the Select men shall give the Constable warrants to bring them that are delinquent to a reckoning with Mr. Hobart and cause them, forthwith, to pay it in." Yet judgment was mixed with mercy, for at another time the Standing Committee of the parish were instructed "to confer with Collectors, Relative to their Makeing Distress upon any Person or Persons who may be delinquent in paying their taxes."

The practice of adding pews from time to time, at the expense sometimes of individuals, and sometimes of the town, seems to explain this minute, which is common in the old records: Voted, "To choose a Committee to fill up vaquent Room in the Meeting House." With all the votes to that effect that were passed year after year, it is a mystery why, after a while, the meeting-house did not get filled up.

We do not cease wondering at the old fact that seats used to be assigned by a committee appointed for the purpose. This was true, probably, even of the original benches. People sat, not where they pleased, but where it pleased the committee. When the pew spots were introduced, nobody could buy a particular one unless it suited his station. When our second church was built, it

was voted that "age and gifts given to the building of the Meeting House should be the rules the Commity should go by in seateing the House." This is the reference in all records about dignifying the seats. As this: Voted, "That the hind seat in the lower Frunt Gallery be conveniently Built up, something Resembling a pew." Voted, further, "That the Commity shall dignyfie the new Seat;" the note being added, afterwards, "The Dignity of the New Pew, in the Front Gallery being read to the Town, it was accepted."

It seems strange that so much of aristocracy should have come into the Puritan system; but it belonged to the age. It is a suggestive fact, in this connection, that the Catalogue of Harvard College, during the first hundred years and more of its history, printed the names of its members in the order of their family station; it was not till 1773, in Revolutionary days, that they were arranged alphabetically; which shows that social distinction was a feature of the time, and naturally found its way into the Church. Moreover, for that matter, it may be asked whether in our day there is no such thing as dignifying the seats in the meeting-house.

Another thing in the old order at which we marvel, is the fact that families were not seated together. This may not apply as fully to those who owned the square pews as to others.

Men were separated from women, and parents

from children, though girls were sometimes allowed to sit with their mothers.

As for the boys, they were treated as a separate order of beings, and were set carefully by themselves.

Such arrangement appears in town records like the following: —

Voted, "That the Selectmen be a Committee to agree with Workmen to Erect one Tear of Pews in the Hind Seats on the Men's Side and the Women's Side, as soon as may be."

Again, "That the vacant roome on the East and North side of the Meeting House is granted for the seting up of pews for woman and children, but it shall not be sold to a stranger."

Also, "That seats for the boys shall be made from ye west dore of the Mtg Hse to the nor west corner." Seats for the boys! Why for them especially, can any one tell? One object of having them together seems to have been to serve the convenience of the tithing-man. It was assumed that they would need his attention, and it would be handier for him to have them within reach of his rod; though sometimes, even with such advantage, he did not succeed in managing them very well.

On a certain Sunday, when Dr. Homer was preaching, the boys, penned in one of the square gallery pews, with its lofty sides, seemed remarkably quiet, and, upon investigation, it was discov-

ered that they were playing cards. That was not very becoming, certainly; but the blame of it lay, mainly, with the fathers and mothers who shut them off by themselves.

A warrant for a parish meeting had this item: "To Consider, How to restrain boys from playing on the Sabbath and especially during divine services."

It seems to have been understood that boys were enemies to all that was good, and must be treated accordingly. The wonder is that enough of them grew up straight to keep the church in existence.

Boys! Why, in our time they are among the very stanchest friends of religion. They have as much self-respect, as real a sense of honor, as high an instinct of decorum, as any of us. Most of the boys in our congregation — and probably this is true of the community — want it to be understood that they are on the side of Christ and the Bible. It is quite exceptional for one of them to set himself resolutely against the influences of religion. They are our best hope — they and the girls — for the perpetuity of the Christian Church in Newton.

Such general arrangement, in these various particulars, continued till 1800, when it was voted by the parish, "To disannul the present establishment of the Pews in the Meeting House, relative to the ancient mode of seating them." And this was, probably, in view of the question just then being

agitated, of the new meeting-house, which was erected in 1805.

Here we come to more familiar ground. We know about that building, inasmuch as it stood till 1847, and many among us remember it distinctly as an old friend.

We are much indebted for two sketches of its exterior, on opposite sides, which have been made from memory by Miss Sarah Freeman Clarke and Miss Harriet Woodward. They give us so pleasant an impression of the old building that we can understand the feeling which many had strongly, in 1847, that it was too good to tear down.

The interior we are able to imagine quite definitely, with the aid of those who remember it.

There, at the west end, was the high pulpit with the sounding-board overhead, and the window behind, draped with a red damask curtain, veritable pieces of which are among our anniversary memorials. On each side of the pulpit were six pews, that were seats of honor, and were all occupied. We hope sometime to see these seats in our present house dignified and filled, or, as the old word used to be, "improved." In the middle of the house the pews were arranged much as we have them now, except that they were higher and were shut in by doors. On each side of the building were six square pews against the wall. The north gallery, with twelve pews, was assigned to students, — the front rows to the Newton Female Academy, and the rest

to Master Rice's school. The south gallery was occupied largely by the boys, and at one time at least by Sunday-school classes, who used to sit upstairs with their teachers, a record being kept, perhaps, of their attendance, as was common in some other places.

At the east end the gallery was devoted to the choir, the seats being arranged in a semicircle and affording ample accommodation for the orchestra and chorus.

There was a curtain in front of the choir, drawn together when they sang, hiding all but their heads; a device, perhaps, to relieve their embarrassment when the congregation turned about and looked them in the face, especially during the closing hymn.

Above this gallery was a third tier of seats, in one corner or both, devoted to the colored people.

The meeting-house had a stove. Some communities enjoyed this luxury from the beginning, though it did not always afford unmixed satisfaction. Judge Sewall's Diary says of a Sunday in 1686, in the First Church in Boston: "By reason of the Fires the Meeting Hse is much filled with smoke;" and of another Sunday, "This day so cold that the Sacramental Bread is frozen pretty hard, and rattles sadly as it is broken into the plates." What must it have been in our old meeting-houses when, all the winter long, there was not even a smoky fire to break the bitter cold?

Toward the close of the last century it began to be asked whether there might not be, consistently with the sanctity of the Lord's house, some reform in this matter; but the suggestion was not generally approved. At length, Lieut. John Rogers offered to furnish a stove for one year, without cost to the congregation; if at the end of that time they did not like it, it could be returned to the owner. They were beguiled into trying the experiment. The parish voted, "That the committee place a stove at the right hand of the broad alley in the Women's Body of Seats, and carry the pipe out in such direction as they shall think proper." After a year's trial they voted to purchase the stove; four year's later they bought another, which was probably, at first, set in the vestibule, and afterwards was brought inside. The chief way of supplementing this poor provision for winter was, we know, the noon-houses, to which many repaired between the services to eat their lunch. We should be grateful to some one who would make a sketch of this institution, which must have seemed to those who enjoyed its blessing a very beam of sunshine in their bleak, hard Sabbath.

These are some of the things which we are able to learn about the old meeting-houses, their style without, and particularly their arrangement within. It is of interest to inquire, further, regarding the use that was made of these buildings on Sunday and during the week; their services of worship and

of work, as compared with our own of the present day.

I. The services of religious worship have changed almost as much during the past two centuries as the meeting-house itself.

One thing which would impress us, if we could go back to the early days, would be the reverence paid to the Sabbath. The rigid laws guarding its sanctity were, by order of the General Court, read in every congregation at least twice a year.

In Boston, one Sabbath, the minister confessed the sins of some people who had fired cannon the evening before. Saturday night was hallowed time. And more than that, in Salem, the Massachusetts Bay Company instructed Captain Endicott: "To the end the Sabbath may be celebrated in a religious manner, we appoint that all that inhabit the plantation both for the general and particular employments, may surcease their labor every Saturday, throughout the year, at 3 o'c. in the afternoon, and that they spend the rest of that day in chatechizing and preparing for the Sabbath as the ministers shall direct."

Goodwin's "History of East Hartford, Conn.," says the laws in that town were so strict that a venerable pastor, Dr. Williams, could not travel on Sunday morning to a neighboring village, for an exchange, without first having obtained a pass from the magistrate.

We smile at the narrowness of those old Puritans,

but we have to remember that it was their conscience, perpetuated through their descendants, that has saved for us what we have left of the Christian Sabbath.

It is not strange that with such convictions attendance upon religious services should have been required by law. Not only in New England, either. Palfrey says, "Every colonist of Virginia, in 1610, was required to attend church twice every Sunday." Even meetings less sacred, if duly appointed, were compulsory. In Boston a prominent citizen was summoned before the Council and sharply reproved for staying at home on Fast Day; he was required to take the oath of allegiance or go to prison.

Such strictness gave an impulse in the direction of observing public worship, which lasted for generations after the laws were annulled. In many New England towns, old people remember a time when everybody went to church, as a matter of course; especially, it seemed, those who were farthest off. One of our old members mentioned to me that, when young, he walked to church from Chestnut Hill three times every Sabbath, without thinking, either, that it was any particular hardship.

The principal services of public worship were then in the morning and afternoon, with an hour and a half or two hours of intermission. Considerable emphasis was laid upon the importance of beginning promptly.

Our present clock, at the east end of the church, has the inscription: "Made and given by John Rogers, 1764." He was probably the father of the benefactor who introduced the first stove.

In 1805, the committee for the new building were instructed "to see that the clock is repaired in a decent manner," which is a good doctrine for any age, that it is decent for a church clock to tell the truth. It seems, however, that even this means of grace was not always effectual, for the church voted, "That Mr. Homer be requested to begin Public Service, punctually, at the time prescribed, whether there be more than one person or not." They had found by experience that the best way to get people to come promptly was not to wait for them.

The order of worship here, in the beginning, we cannot know definitely, but we infer it was essentially like that described in other old churches near us.

In "Plain Dealing; or, News from New England," by Lechford, published in 1641, there is a chapter entitled "The Publique Worshipe," which gives the result of his observation in the congregations of this vicinity.

According to this, the people were called to church about nine o'clock by a bell; then the services were simply prayer, reading and expounding the Scripture, singing of a psalm, the sermon, and closing with a prayer and the benediction.

These services were repeated in the afternoon, but were followed by several other exercises.

The ordinance of infant baptism was administered "in the Deacon's seate, next under the Elders' seate."

Then followed the contribution, the chief families first and lesser people after them coming forward and bringing their gifts, money or "any other chattle," and laying them down before the deacons.

Then there was opportunity for the admission of members, or for settling any cases of discipline, after which, if there was time, they sang another psalm, and were dismissed with prayer and benediction.

Some points in this description are of particular interest.

The elders and deacons had special seats. In one of the cases at the Old South Church, Boston, is the plan of a meeting-house in 1730. In front of the pulpit is the elders' seat; in front of that, and below, the deacons' seat; and below that the congregation.

Our church in Newton voted, generously, "that the deacons shall have liberty to sit out of the deacons' seat if they choose it."

In the old Christ Church, Boston, there is, in the rear, a wardens' pew, which is still occupied by them at their Sabbath service.

A bell, for calling people to church, was quite a

common institution. Cambridge had one. Perhaps the more usual dependence was a drum; it is strange to read of the first drum and the second drum.

In Haverhill, Mass., the town voted, in 1650, "that Abraham Tyler blow his horn half an hour before meeting on the Lord's day, and on lecture days, and receive one pound of pork, annually, from each family."

Reading the Bible in public worship was not a universal practice. Reading without comment was called "dumb reading."

The Second Church in West Newton voted, soon after its organization, in 1781, "that a portion of the Scriptures be read in public on each part of the Lord's day." And two years later, Jackson says that "Dr. Homer began to read and expound the Holy Scriptures."

It is hard for us to imagine a time when this was not the common usage. So far as any congregations objected to it, they did so, perhaps, as a protest against ritualism. The established church had much of Bible reading, therefore they would have none, just as they let out their conscience in the way of preaching; as non-conformists, they had been forbidden to proclaim the gospel; they would see.

An hour-glass was their measure of time. Sometimes it stood on the pulpit, and was turned by the minister; sometimes on a table, at the deacons'

seat; sometimes it was in charge of the sexton. Judge Sewall writes of a minister whose sermon lasted two hours and a half. Prayers, too, may have served the same purpose of protesting against the law which prohibited them. Often they were long enough to hold considerable conscience. People now who are distressed by prayers that exceed five minutes would not have made good Puritans. Rev. Samuel Torrey, minister of Weymouth, is spoken of as having possessed remarkable devotional gifts. A biographer says, "At a public fast in 1696, after the other exercises, he finished by a prayer of two hours in length, so regular, pertinent, free, lively, affecting, that, towards the end, glancing upon some new scenes of thought," a lawyer present remarked, "we could not help wishing him to enlarge upon them." It is to be hoped this was a rare exception, but it indicated the disposition of the ministers to use their liberty in this direction, as in every other.

One custom connected with public worship came down far enough to be within the recollection of some here present. You remember how, during the prayer, the seats, being hung on hinges, were raised to allow the people to stand, and what a clatter it made at the close, when they were dropped all over the house. That standing in the service must have been a helpful usage, even though attended with some discomfort, when the service was unduly protracted. It was a great improvement upon the

habit of the present day, when, during prayer, many in a congregation — some Christians even, it is said — make no change whatever of posture, any more than they would at a lecture or an exhibition.

One other exercise referred to by Mr. Lechford is "the singing of a Psalme." That opens a wide theme. The usage of the early churches in New England, in this regard, we cannot know very accurately; we know, at least, that singing was confined to the metrical versions of the Psalms. Several collections of these were in use in the Old Country, two of which, at least, were at the beginning brought to New England, — one by Sternhold and Hopkins, the other by Ainsworth. Both of these were superseded, in 1640, by the "Bay Psalm Book," — a work prepared by several ministers, among whom was John Eliot, Sen., being the first or second book printed in British America. The custom of lining off was quite universal for a time, having been introduced for the convenience of those who could not read, but was, after a while, considered a reflection upon the intelligence of the people, and was discontinued.

There was such a lack of musical science in the early days, this part of public worship must have been a questionable help.

Judge Sewall, who, as an elder, had to help in setting the tunes, tells of his embarrassment, on a certain Sabbath, in keeping the congregation straight. "I set 'York,' and in the second going

over, the gallery carried it, irresistibly, to 'St. David's,' which discouraged me very much." One writer of that day was sure that singing, as generally practised, was a clear trespass on the Third Commandment.

When books with new music were proposed they were resisted by many, who seemed to think that the old tunes to which the Psalms had always been sung were as inspired as the Psalms themselves. Others objected that the tendency of written music was straight towards Popery. Accordingly, in order to keep the peace, some congregations would sing one Sunday by rote, and the next by note, to keep a fair average and suit everybody.

But the reform could not be held back. By 1720 singing-schools began, and choirs.

Later, Billings began to write hymns on the fugue system, which had been practised for some time in England. He was a poor tanner, and, it is said, marked off his first tunes on the side of a house while he was grinding bark for the mill. His music has been severely criticised, and others after him carried it to even greater excess; but, on the whole, he did good in stirring the land on the subject, and preparing the way for something better.

In our church records the first reference to music is in 1770, when it was voted to introduce the Version of the Psalms by Tate and Brady, it being

further ordered that "a medium be observed between old and new tunes." This caution in the interest of peace seems to have been effective, for, nine years later, at a parish meeting, the moderator remarked that the church had voted that "the method we had lately gone on with regard to singing was agreeable to them," in which the parish concurred. Happy is the church that is able to put on record an acknowledgment like that !

In 1790 Tate and Brady was superseded by Dr. Watts' Hymns, and these, in 1871, by the "Sabbath Hymn and Tune Book," which was used till, a few years ago, we substituted for it our present collection, "Songs of Christian Praise."

In the early days no musical instrument was used except the pitch-pipe for giving the key, and later the tuning-fork. Then came the bass-viol, — the church fiddle, as profane objectors called it, — and this opened the door for other instruments, — violins, flutes, clarinets, and so forth, — till two generations ago, when some of you were in the choir, there had come to be quite a considerable orchestra.

Our organ here is a venerable institution, having been in use forty years. It is getting rheumatic with age, but will have to do service a while longer, till some one makes us a present of a new one. Who knows but some friend may be moved to such beneficence by the inspiration of this anniversary.

Since the old days, methods of sacred song have

greatly changed. Our modern anthems, Te Deums, quartets, responses, and solos would have been thought, a century ago, an abomination; but they do not seem so to us. They may be, we think, as honest as any performance by a chorus or a congregation; they may be kept as free from all spirit of vain repetition, of empty form, of personal display, and made as real a means of grace. With such conviction we welcome them; praying that we may all, choir and congregation, have a mind to sing "with the spirit and with the understanding," that in all our Sabbath music we may be worshipping God "in spirit and in truth."

The other point, illustrating the use made of the old meeting-houses, had reference to

II. Services of Christian work.

Without disparaging the spirit of intelligent labor which marked the early churches, it is right to say that they seem to have relied, more than is thought wise now, on carnal measures for advancing the Lord's kingdom.

In Boston, a public executioner burned heretical books in the market-place.

They shut up Sabbath-breakers in a cage. In Portsmouth they had a cage for those who went to sleep in church.

In many places in this vicinity there was the whipping-post, in front of the school-house or the church. One day a Harvard student was publicly

flogged for swearing, prayer being offered, before and after, by the president.

In our own church records there is this remarkable minute: "A committee appointed to examine the church stocks"! Jackson says, "We have often eyed that remnant of the Inquisition, when a boy, with a shudder."

But as the Church learned, by degrees, to distrust the efficacy of such means for establishing the truth, it grew away from them, and came to depend more on moral forces.

Some departments of effort familiar to us, especially those in the line of reform, they did not know about. In Dr. Homer's day Newton had a snuff-mill and a brewery. In 1781 our parish treasurer made this minute: "Paid thirty pound for half a cord of wood and one Barrel of Beer, provided at the funeral of our late Pasture, the Reverend Mr. Merriam."

In the records of the committee appointed to build the meeting-house, in 1805, we find this vote: "That Captain Joshua Hammond be requested to purchase one barrel Rum and one barrel sugar, and to take care of the same for the use of the carpenters." Still, from the beginning there was some sentiment in the direction of temperance. The best people, when they saw the truth, were ready to do it. In fact, Dr. Smith states that "the first petition presented to the General Court of Massachusetts for the regulation of the sale of intoxicating liquors,

is the petition of Rev. Jno. Eliot in 1648." He begged that the Indians might be protected against the temptations to drink put in their way when they went into the city. So that is an old question, What shall be done with the liquor dealers of Boston?

In work more distinctly religious the early churches had an excellent record, and at some points which we regard of chief importance to-day. For example, they were faithful in the Christian nurture of the young.

Some of our people recollect with affectionate interest that when they were children they used to be taught by Dr. Homer, Saturday afternoons; the older scholars in the Westminster Catechism, the younger in simpler lessons. Toward the close of the year there was a public recitation, to which parents were invited, when rewards were given. In the Pilgrim days many objected to such effort as not scriptural. Lechford, remonstrating with them, says: "They want a direct Scripture for ministers' catechising, as if, Goe teach all Nations, and Traine up a childe in the way he should goe, did not reach to that."

The Saviour's last command had, as we understand it, a wider application than this, — a reference to the end of the earth, which the fathers did not apprehend. New England, to them, was end enough.

But even this application of the text to religious

education was not generally popular, so that the General Court passed an order in 1641 that "It is desired that the Elders would make a Catechisme for the instruction of youth in the grounds of religion." But by Dr. Homer's day such legislation had become unnecessary, and his close contact with the children must have given him great power in their education. All his catechising stopped when the Sunday-school was established. It was objected to this agency that it interfered with the prerogative of the pastors. There were many of them like the old minister in Rowley, in 1660, on whose monument it was inscribed: "With the youth he took great pains, and was a tree of Knowledge, laden with fruit, which children could reach." A tribute which any pastor might covet.

We honor the Sunday-school for its great work, yet one of its old problems, which taxes as seriously its wisdom to-day, is the question how it may best serve to supplement, and not supersede, the Christian nurture which belongs to the family and the pastor.

Our Sunday-school in Newton was organized early in the present century, and about that time most of the agencies began which we regard necessary to our equipment for church work.

They had a missionary concert, a Sunday-school concert, and the prayer-meeting, that was beginning to take on more modern ways. One Wednesday night, in the little old vestry, Dr. Homer remarked,

"I see there is a stranger present; we would like him to pray." The stranger was Mr. William Jackson, who had just come from Boston to reside in Newton.

After the service Mrs. Homer greeted him with some emotion and said, "We never had three brethren take part in one meeting before." The other two were Deacon Woodward and Mr. Increase S. Davis.

We speak of these driving days in which we live, even in religion, at such a high pressure, and sigh for the old time when there was not so much to do; but here is a Sunday's work that was not uncommon to Deacon Woodward, who lived two or three miles from the church: —

9.30 A.M., at prayer-meeting in the vestry.

10.30, at church, and leading the choir.

12, superintending the Sunday-school.

1 P.M., lunch in a retired corner upstairs, where private instruction could be given to Tillo or Pompey, General Hull's servant.

2 P.M., second service in church. After this, hurrying home, doing necessary chores, and after dinner or supper, off again to prayer-meeting at the vestry, or at Upper Falls, or somewhere else.

That was, probably, much the regular order in the Sundays of the other two men who so delighted Mrs. Homer's heart, — Mr. Jackson and Mr. Davis. The three represented a great company of men and women who stood under our church all those

years, and secured to us the heritage which we enjoy to-day.

Moreover, they were beginning then to have a very definite interest in Christian work beyond their own borders. A letter sent me from one of the old families says: "The land where Dr. Furber's house now stands was formerly called 'The Missionary Field.' The farmers went in the spring and ploughed the land and planted corn, potatoes, and pumpkins, caring for them through the summer, and then appointed a harvest day in the fall, when a crowd would go and dig the potatoes, cut the corn, and gather the pumpkins, and late in the day they had an auction, and sold the produce to the highest bidder, and the proceeds were divided; one-half going towards the minister's salary, and the other half to the cause of missions." A warm interest was felt for destitute fields in New England, and also for the work of the American Board of Foreign Missions, which had been organized in 1810.

It is interesting to observe what a positive, aggressive effort was put forth by the ministry, at the very beginning, to reach the unevangelized; and there could be no better example of this than the work of John Eliot.

Cotton Mather thinks the devil decoyed the Indians to this country in hopes that the gospel of the Lord Jesus Christ would never come here to destroy or disturb his absolute empire over them.

But Eliot was "on ill terms with the devil, and sounded the silver trumpets of heaven."

It is worthy of mention that, in the prosecution of his mission, Eliot employed some of the instrumentalities which we think most advanced at the present day. He believed in open-air meetings. If the Indians would not come to him at Roxbury, then he would go to them. So he had his camp-meeting at Nonantum, doing a work which no Y. M. C. A. in Newton or Boston, or anywhere else, ever equalled. He believed in a five-minute service for the children as a part of public worship. He put it in the form more particularly of catechising, but doubtless he mixed with it a good share of exhortation. People now-a-days who object to this as a new fashion, when here and there a minister undertakes it, do not realize how ancient it is. Eliot believed in inquiry meetings. He preached at a mark, and then looked eagerly to see whether anything had been hit. The Indians were requested to remain, as one of the ministers said, "that so we might screw by variety of means, something or other of God into them." In considerable numbers they accepted the invitation, the after-meeting lasting two or three hours. We have a list of the questions and answers, some of which would suit almost any age as well as that. A man asked, "Do not Englishmen spoil their souls when they say that a thing cost them more than it did cost? — and is it not all one as to steal?" A woman asked

"whether her husband's prayer signified anything if he continued to be angry with her and to beat her?"

There must have been a foundation of good works laid in those inquiry meetings, which helped Waban and the other converts to adorn, in all things, the doctrine of Christ. But even Eliot did not convert everybody. Philip, the Indian king, replied to his appeal, "I care no more for the gospel than for the button on your coat." That chief stood for a multitude: this was the missionary's burden; that was the secret of his earnest pleading for the Divine Spirit, to do the mighty work. All Christian workers understand this. There is the multitude who do not care. With our modern meeting-houses and our modern services of worship and of work, we are so helpless! We need the Holy Ghost. We can find no prayer so fitting our need as that contained in the text of John Eliot's first sermon to the Indians, on Nonantum Hill: "Come from the four winds, O breath, and breathe upon these slain, that they may live."

If there is any wish that our church heartily cherishes at this anniversary time, I am sure it is this, that she may, in the years to come, be filled, as never before, with the power from on high. And she wants this for all the other churches of Newton, which have sprung from her, more or less directly. We need, all of us Christians, an infusion into our religious character of the spirit

which, generations ago, built the church of New England.

Some of the ways of the old Puritans, their principles and laws, seem to us very extreme; but we must remember the condition of society in which they lived, and which necessitated their reform. There were impurities of life, a demoralization of private and public virtue, in the church as well as without, which required the severest denunciation. They meant to get so far away from these evils that their protest should have no uncertain sound. They were determined to mark a line which everybody could see, between themselves and the world.

It requires no discernment to see the perils which beset them in their plea for purity of worship. Denouncing liturgies and vestments, they were tempted to think the absence of these religion, forgetting that they could be as cold and dead and self-righteous in their barren service as the Ritualists were in their forms.

So, protesting against the extravagance and secular perversion of church architecture, they built meeting-houses solely with reference to economy and plainness, as though to have the divine presence in a church it was necessary first to get rid of beauty and taste and ease, not seeing that it was possible to banish these with a temper that would banish the Holy Ghost.

But, shunning their excesses and perils in these regards, we cannot fail to see their essential spirit.

We see, especially, the grand self-denial with which they followed their convictions. They remembered the original covenant of the "Mayflower," according to which, in the words of Bradford, "They joyned themselves into a church estate in the fellowship of the gospel to walke in all his ways, made known or to be known unto them, according to their best endeavors, *whatsoever it should cost them.*" And this certainly we may see, without any peradventure, that the spring of all their sacrifice, of all the work they did for the world, was their faith in Jesus Christ as the Saviour of men.

At the two hundred and fiftieth anniversary of the First Church in Cambridge, which was our old mother, President Eliot, speaking for the University, referred to the great change which had occurred in its religious character during the centuries. He called attention to the fact that it was founded by Congregational ministers for the express purpose of educating Congregational ministers; that, as a matter of fact, during the first ten years, three-fifths of its graduates went into the ministry; and for generations after, more than one-half; whereas, at present but six per cent. become ministers of any denomination.

Certainly, this fact, with other indications in the same line, does show a remarkable change from that far-off day when the motto of old Harvard was, "To Christ and the Church." Is it not strange that any one should attempt to tell the story of the last

two hundred and fifty years, and leave out all reference to the cross of Christ?

Belief in a crucified Redeemer was the essence of the Pilgrim faith; and without that faith, it is fair to ask, Would there ever have been any Thomas Shepard, or any Harvard College, or any Plymouth rock? If not, why not? "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days." The best way to honor the fathers is to honor the Christian faith, which was their inspiration.

May God keep us faithful, the old First Church and the other churches of Newton, making us so pure in doctrine, in worship, in life, that in the years to come, all our power shall help to build, in our own city and throughout the world, the kingdom of God.

COMMEMORATIVE SERVICES.

COMMEMORATIVE SERVICES.

MONDAY, OCTOBER 7, 1889.

THE exercises commenced at 3 o'clock P.M., and were opened by singing the hymn, "From all that dwell below the skies," to the tune of "Old Hundred." Selections of Scripture were then read by Rev. Theodore J. Holmes, pastor; and prayer was offered by Rev. George G. Phipps, of Newton Highlands. The chairman, Judge Robert R. Bishop, then spoke as follows: —

ADDRESS OF THE CHAIRMAN, JUDGE ROBERT R. BISHOP.

BRETHREN AND FRIENDS, — We come to celebrate an event of no mean significance in history, the founding of a Christian church in the wilderness. We come as the descendants and representatives of the founders, claiming lineage back to them, if not all by blood, yet by that kinship of character, of purpose, and of life, which is stronger than blood, to testify of the things that are past, and to refresh and reanimate our faith for the things that are to be.

We are here to rejoice that the sanctuary of the Most High has dwelt with us and our fathers from the beginning; to thank God devoutly for the lives rescued from the darkness of sin, and brought under the steadfast gleam of the sweet peace of the Lord Jesus Christ, here from the early days; to thank him for the earnest steadfastness and truth of the characters built up in Christ here, whether, in the language of Dr. Smith in his prayer yesterday, they be those of the men and women with sunburnt brow and brawny hands, who have tilled these fields and gone in and out among these scenes from

the beginning, or those of cultivated graces and trained minds, — all receiving the same equal crown in heaven.

We are here to think with pious memories of the deaths and partings; with joyous recollections of the marriage-bells that have sounded out from this house and the houses which have gone before it. We are here to recollect the courage which has come in exigencies, the calm peace which has tempered joy, and the sweet offices of Christian charity that have clustered around this church of God and been scattered in the pathway of the people.

But this is by no means all. The influence of a church is not confined to those who are connected with it. It has relations which go through the community, the state, the country. In the admirable collection of memorials which the committee in charge of that matter has gathered in the adjoining room, you will find an edition of the complete works of Richard Baxter, given to this church in the early days by the Governor of the Bank of England; and if you turn over its leaves you will find that one of the subjects discussed is "Christianity, the greatest Help to Kingdoms." I remember to have heard the foremost living statesman of Massachusetts, — I may so designate him, I think, without invidiousness or impropriety, — Senator George F. Hoar, express the same sentiment, with an application to the United States. He said he did not believe that the American Revolution could have been successfully accomplished, and the government of the United States securely established afterwards, without the preliminary educating power which had been given to the men of that time by, as he expressed it, "the hard-headed Orthodox and Presbyterian ministers of the time." And he mentioned Alexander Hamilton, among others, as the example of a man who had been trained otherwise than religiously by the religious thinking and influences of the clergy of that day. So you will find, though church and state have long been divorced, running through all government, from before that time to the present, the same truth illustrated. Within the past four weeks, indeed, the most serious social disturbance of the time, the great strike in London, has been brought to a peaceful termination, mainly by the influence, greater to this end than

that of any statesman in England, of a prelate, — Cardinal Manning, — who, as the account says, leaving his palace at Westminster and going among the thousands of agitated workmen, by his mediation between them and the commercial authorities, restored activity to the paralyzed trade of the metropolis and employment to the vast multitude, and remarked, as he returned to his palace, that he had but done his duty to his God and his country.[1]

It is these things relating to us and our progenitors from the beginning, and these things relating far beyond us to the world outside, that we, the children, in grateful remembrance, gather now to commemorate. For them we look backward with devout gratitude to God, and on account of them, forward with unspeakable hope.

But, friends, it is not my duty or intention to make an address to you. Those of you who listened to the memorable sermon of Dr. Furber yesterday will readily understand that I have been invited to preside on account of my great-great-grandmother Hobart; or, if not on her account, on account of her father, my great-great-great-grandfather Hobart. And I would much rather shine by the imputed merit which Dr.

[1] In the London strike about 80,000 men employed in the dock-yards and wharves, and matters connected therewith, went out of employment, and the entire shipping interest of the city was at a stand-still. It continued for over three weeks. On September 7, 1889, the London "Times" records that a curiously constituted assemblage conferred at the Mansion House, the preceding day, consisting of the Lord Mayor, the Bishop of London, Cardinal Manning, Mr. Sidney Buxton, and others, and adds, "that it would be somewhat rash to expect any considerable result from the exercise of this influence." The committee there formed met with many rebuffs and disappointments, and some of their number ceased exertions; but Cardinal Manning and Mr. Buxton persevered, and it is not too much to say that theirs, and preëminently Cardinal Manning's, was the main influence which brought the strike to a peaceful and satisfactory termination. On September 16 "The Times" records that on that morning, to the intense delight of all persons concerned, the port of London was again in a state of bustle and activity, and it compares the information to the welcome news of peace after an exhausting war, and gives the clear credit to "this small band of mediators." Cardinal Manning's age at this time was eighty-two. He said that he had but done "what he was bound to do for the love of his dear country and the love of all men joined together in the brotherhood of their commonwealth."

Furber says this divine displayed in his preaching, than by any merit of my own. You see how unfamiliar I am with the pulpit. It is a bad experiment, putting a layman here.

We understand well the emotions which swell in the hearts of the host and hostess who remain at home when the guests come back on Thanksgiving day. That is the feeling we have in this church to-day. To give voice and expression to it towards you who come, let me introduce to you one whom you will gladly hear, the captain of this division of the army of the Lord, Rev. Theodore J. Holmes, pastor of the church.

ADDRESS OF REV. T. J. HOLMES.

An Indian girl at Hampton, Va., closed a letter to a friend with these words: "My whole heart shakes hands with you." I feel like that as I have the privilege of saying a word of cordial greeting to you all in behalf of the First Church of Newton. We may not have an opportunity to greet everybody personally; but we want you all to understand that we are exceedingly glad to have you with us, sharing with us in the pleasures of our celebration.

There are more whom we would have been glad to greet here, among whom are, especially, some of the "Powers that be." But it is not quite so necessary to have them at a church gathering as it used to be in the old Colony times. Then, the church had a concern for the state and the state for the church, that is not always felt now. When Mr. Meriam, the fourth pastor, accepted the call of this church, he was waited upon by a committee appointed by the town, who inquired how he would be pleased to come into the village, — that is, by what kind of procession or other demonstration. It is very different now-a-days. I do not know how it was with Dr. Furber, but when I came to the town, it was not in a procession. I had to buy a ticket at the Boston and Albany depot, and then made the journey like any ordinary man.

Then there were other ministerial prerogatives in those days. One of our ministers owned twenty-five acres of land besides his share in the town "wood-lot." That is just twenty-five acres more than I own, and I have to buy my own wood.

Still I do not have any hard feelings toward the authorities, but wish the governor and mayor and some of the rest of the public functionaries were present to help in our festivity. We greet cordially those who are here. We welcome the older members of our church, who have an interest in this celebration that is not possible to the rest of us. Stirring these old memories must seem to them like visiting the graves of their beloved dead. We welcome our sister churches of Newton, all of whom grew, more or less directly, from the first church, planted here in 1664. We welcome our sister churches of Newton Centre, with whom we have so pleasant a relation, and rejoice that, although we do not spring from the same ecclesiastical ancestry, we are all children of the Heavenly Father.

We regret that the founders of our church did not apprehend more fully this doctrine of the communion of the saints, — the saints out of their own communion. We wish, for example, that when they were exempting ministers from taxation, they had not denied the right to the Baptist ministers and to ministers converted under Whitefield. We are inclined to repent for our fathers in this particular, that they ever cherished a spirit that was not brotherly and tolerant. Yet they did as well as they knew, and better than the age in which they lived. We are glad that day has gone by. The graves of Father Grafton and Father Homer, lying almost side by side in the old cemetery, are a sign not alone of the friendship that sprang up between them personally, but of the full harmony which had arisen, even in their day, between their denominations, and which has been perpetuated so delightfully until the present time.

As for the heresies of Whitefield, who preached in this church in 1748, and again in 1770, ten days before his death, we wish some one like him could preach here again, and shake the community with the truth as it is in Jesus. We would fellowship his converts; no new lights would alarm us, if only they seemed kindled at the altar of God.

We welcome here to-day any friends with whom we have not full theological accord. The first bell on the old meeting-house was presented to us in 1810 by the congregation of Dr. Channing in Boston. Our church, receiving the gift, replied:

"You desire us to accept of this as a sign of your Christian fellowship and brotherly love, which sentiment we do most sincerely reciprocate, and beg you to accept our best wishes for your prosperity and happiness, individually and as a Christian society." That was before the old lines of controversy had been drawn. We hope that the time is coming when such lines will be rubbed out; when there will be no longer Unitarians or Orthodox, but as in the early day, only Christians, who are "fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." If this mother church, on her two hundred and twenty-fifth birthday, is old enough, she would like to offer this as her benediction: "Grace be with all them that love our Lord Jesus Christ in sincerity."

So, friends, one and all, "our whole heart shakes hands with you." We hope that this occasion may be to you, as to us, a good inspiration, helping us henceforth to pray and work and live more earnestly and more together, to build in Newton and in the world the kingdom of God.

The choir sang the anthem, "Break forth into joy."

THE CHAIRMAN then said: —

One of the things which make us think that Newton Centre is the most delightful place in the world to live in is the absolute harmony which exists between the religious denominations of this place. If there is the slightest ripple of friction between any of the societies or denominations here, a residence of twenty-five years in your midst has failed to discover it. Truly, the mantle of Father Grafton and Dr. Homer has rested on all their descendants and representatives in these churches since. Among the pleasures which I shall have this afternoon of introducing various friends to you, all of whom you will gladly receive, there is none greater than that of extending the right hand of welcome to Rev. Lemuel C. Barnes, of the Baptist church.

ADDRESS OF REV. LEMUEL C. BARNES.

It is a great pleasure to bring to you from the little family of Christian churches in this village our greeting and our congratulations on this birthday of yours. I wish we had on record the history of the relations of this oldest church to the others. It would be a delightful record to read to-day. It is worthy of mark that this church, the first church in Newton, has such a beautiful spirit in relation to the other churches as it has, for this reason: for more than half of your life there was no other church in this place of any kind. The youngest of the churches which I represent to-day[1] is but just born. Two of the others are but ten or twelve years of age; and the oldest of them is but one hundred and nine years old. It was not until four years after the British flag went down and the flag of our country's independence came up that there was a Baptist church in Newton. It is said that an only child is almost sure to be a spoiled child. And so I congratulate you to-day that there is such a warm-hearted fraternal temper in this old, long the only, church towards the other churches. Those of us who are so juvenile, and who, you must think, are somewhat away from the absolutely correct faith, you have always seemed glad to see, and have always treated with love.

Coming here a stranger a few months ago, I was greatly impressed, after being here a little time, by the very thought which our presiding officer expressed to-day, — that there is here a beautiful Christian spirit among the churches in their relations to one another. We have not the history of all the courtesies which have been extended in one way and another in the years gone by. It might be a pleasant thing if we could have a moment or two of silence here now, that those who are older in their lives in this village might recall the delightful associations of the past among the various churches. We have, over in our old cemetery, two monuments, exactly alike, and side by side, of those two pastors of an earlier day, who had already learned the sweetness of loving even those whom

[1] The Episcopal Church in Newton Centre.

they believed to be, in some respects, not fully right in their theological and ecclesiastical views. Now, as it is impossible for me, a new-comer, to recall the beautiful memories and traditions of the past two hundred and twenty-five years of this church, I would like to call to your minds, for a moment or two, the coming two hundred and twenty-five years in this respect.

For one, I am glad to say, on this great occasion of yours, that it is a pleasure to me that there has been formed here recently, if indeed it has yet taken technical form, an organization of the Episcopal Church. As this community grows, as there are people of various modes of former worship and phases of doctrine, as there comes to be more and more power to support institutions of this kind, we must expect still other Christian churches in our community. And so far and so fast as they are absolutely needed, and as there are people here who can support them without appealing to outside aid, let us thank God that they come, and help them in every way we can, by friendship, and by a good word whenever it can be spoken.

Two hundred and twenty-five years ago the steam-engine, the great physical motor of our age, was only ten years old. Two hundred and twenty-five years ago Protestantism, evangelical religion, the great spiritual motor of our age, was young, and did not have in all the world as many communicants as it numbers now in the United States alone. What will be the physical, the social, the political life of this land and the world two hundred and twenty-five years hence? What will be the religious condition of this land two hundred and twenty-five years hence? Largely, the latter, what we make it. If we stand together, work together, pray together, give together, for the advancement of the kingdom of God, we shall see greater progress in the next two hundred and twenty-five years than has occurred the last two hundred and twenty-five years.

On occasions like this there is apt to be a great deal of ill-advised talk about all being one, our denominational differences being unimportant, and all that, which talk is really gush. We do not wish to indulge in that to-day, any of us.

But there is one practical and practicable phase of Christian

fraternity which we may well think about on such an occasion as this. When this church was organized, three of the original thirteen colonies were not yet settled. Now we number thirty-eight States, with four new ones coming in. I wish that in the new regions there might be an arrangement among the different denominations who have the same central ideas of what Christianity is, by which two or more of these different denominations might not endeavor, in every new town, to plant and sustain churches that must be feeble, struggling, half-living, half-dying churches. I wish we might come to an agreement by which we could unite and take this land for Christ together, instead of in the slightest degree dissipating our powers by pulling one against another.

Suppose that in a Rocky Mountain town there are five hundred people, and a Baptist brother comes to me from there and says, "There are five hundred people in our town, — our city, we call it, for it is fast 'booming' into a city. The Congregationalists have got in ahead of us, — as they nearly always do, — for they are putting twice as much money as we into home missions. They have a good meeting-house and a good minister. But there are ten Baptists in the city. We feel that we must have a church of our own. Will not the Baptist church of Newton Centre help us? We are poor, and must have a great deal of outside help." I should like to be able to say to my brother, "Tell those ten Baptists to stay Baptists as long as they live, but to work with the Congregationalist church until the time comes when there are enough Baptists in that town to form and, in large part at least, maintain a church of their own; and meantime the power of the Baptist church in Newton Centre shall be directed to some town where the Congregationalists with all their push have not yet entered, and we will take the lead there. Then our Congregationalist brethren, as generous as we, will say that the Baptists have started there and the Congregationalists shall go to some other town."

I must not talk of this longer now; but I hope that, two hundred and twenty-five years hence, in the year two thousand one hundred and fourteen, there may be, if God prospers us, if he packs this city with people, as he seems likely to do, there

will be needed, and will be, ten Christian churches or more, instead of the five we now have at the Centre. And I hope that in the year two thousand one hundred and fourteen, when there are hundreds of millions of people in our broad land, the churches of Christ here may be so coördinated for work that no energy shall be lost, and so filled with the spirit of the Master that light shall still shine out from Newton Centre to the ends of the continent and to the ends of the earth. Thus the millennium will be very near, if not already begun.

THE CHAIRMAN. — I hardly know, my friends, in which of several ways to introduce the next speaker. I might introduce him as a soldier and a general in the war. I might introduce him as now pastor of a large and flourishing church in a most important section of this State. I might introduce him as the son of this church, in a certain sense, sent out of it to take and hold this post in which he now is. I might introduce him as my friend and the friend of all of us. He is known to you, and he befits each of these capacities. I am very glad to have him here to-day, and I am sure you rejoice to see him here again, — the Rev. Erastus Blakeslee.

ADDRESS BY THE REV. ERASTUS BLAKESLEE.

My friends, if your chairman has been in a quandary to know how to introduce me, I have been in a much greater quandary to know why I am here. Those whose names are upon your programme this afternoon are evidently each invited for some specific reason. But I can see no special reason for my invitation, except the feeling of good-will on the part of those who arranged this programme. Yet it gives me very great pleasure to be present, and to congratulate you most heartily on this occasion. I thank you for the kind remembrance which brought me hither. Some of the pleasantest years of my life have been spent in this village, and some of the most precious scenes of my life have been in connection with the worship of God in this very church.

Among the remarks which Judge Bishop made, he failed to make one that he might have made, to the effect that I was

once one of the deacons of this church. It is a matter to which I look back with much satisfaction, because I hold the office of deacon in very great honor; and to have been once an office-bearer in this church, receiving from the hands of your pastor the consecrated bread and wine, and handing it from one to another of the saints of the Lord, I esteem to have been a very great privilege.

I might have thought that I was invited here because of the connection of this church indirectly with my own, through Mrs. Ann Hammond Pope, of whom you heard yesterday. Something more than one hundred and ten years ago she went from among you, and spent eighty years of her useful and brilliant life among the people where I now minister. I might perhaps think of other reasons; but there is one which is a little more remote, and which I presume did not occur to the pastor of this church when he sent me the invitation; yet this reason seems to me to suggest the most fitting position that I can take before you at this time, which is that of a kind of great-grandfather to you all. You came from Cambridge here, or rather your fathers did. My fathers went from Cambridge to Hartford twenty-five years, or thereabouts, before yours left Cambridge. We — my fathers — were dissatisfied to remain in Cambridge, a kind of adjunct to the city of Boston; therefore we went to Hartford to set up for ourselves. But our goods and effects passed into your hands, and your fathers set up business at the old stand with whatever good-will and help we could give them. You were our successors and representatives, and after all these years I come back to you, and, in the name of my fathers, inquire how you have prospered. As with their eyes I look around upon these hills and along these valleys, and see your beautiful homes and all the conveniences of life gathered about you; as I see this pleasant and suitable house of worship, I feel to congratulate you on the way in which you have been blessed and brought along to this present moment.

But in their name also I would catechise you a little. We are very strict, you know, concerning some things, down in Connecticut, and have a special interest in how our successors here have borne themselves during these two centuries and a quarter. I therefore ask you, in their stead, whether you have

maintained the Christian faith which was so dear to them. And I hear your quick response: "Yes; but we have passed through perplexing times. We have seen the great doctrines of the evangelical church set aside one after another in this region, and have witnessed much trouble thereabout among the churches. But we have remained true to all the great essentials of the Christian belief. We still believe in one God, Father, Son, and Holy Spirit. We still believe that the Bible was given by inspiration of God, and that it contains the only sufficient rule of faith and practice. We still believe that all men are sinners, and that none could be saved were it not for divine aid. We still believe that God, in his infinite love, has given that divine aid through the life and death of Christ Jesus, his Son; and that all who accept of him through repentance and faith are renewed and sanctified by the Holy Spirit, and by him made partakers of eternal life. We have clung to these fundamental Christian truths, and in our experience of heart and life, and in the experience of those round about us, have found them very fruitful."

In the name of my fathers, then, I rejoice that our successors, as represented by you here, have remained true in these regards. And now we ask you how you have borne yourselves concerning the great conflicts through which this country has come. Have you been true to all that was good, and pure, and right? Have you stood by the government in all its needs? "Yes," I hear the quick response; "this old church has stood by the government in all its needs, early and late, and has always been true to whatever is highest and best in this community, and in the state and nation. We had our minute-men at Lexington and Concord. Some of our number fought through the Revolution. And when the later struggle came and the life of this nation hung in the balance, we sent this list of men whose names are on the roll of honor here before us, seventeen, from our number, who faced death on Southern fields, — men who stood on the perilous edge of battle, and who, at the risk of their lives, defended their country's flag against all comers. Among them was one name greatly honored, CHARLES WARD, who stood at arms in that place where the great Rebellion lifted itself to the

utmost, on Cemetery Ridge, at Gettysburg, and was smitten then so that he died of his wounds. Down in Connecticut, in the State-House, is a monument to Nathan Hale, the Connecticut patriot who was captured on Long Island as a spy, and who, when led out to his execution by the British officers, uttered these memorable words: 'I only regret that I have but one life to give for my country.' Those words are graven now on the pedestal of his statue. But this young man, of the best blood of this town, of an ancient family, here in your own public hall, before he left, said: 'If the country needs my life, I am willing to give it.' He offered himself, as the patriot, Nathan Hale, had done before, and his offer was accepted in the terrible thunder of the battle that saved the nation's life. All honor to his memory!"

I am rejoiced with you, my friends, at so noble a record concerning these things, as well as concerning your adherence to the faith once delivered to the saints. I have but a moment longer; but there is one other line of thought which I would like to suggest. I often think of the days that are past, when other men were in these homes, and when all the affairs of life were in other hands. Those hands have all disappeared. And then I cast my thoughts forward, and think of that other day, not so very distant, when this generation shall have quietly passed away, and the places that now know them shall know them no more forever. These churches, schoolhouses, banks; these homes, these railroads and telegraphs, — everything that we see here, — will be in other hands, and not in ours. Thus the things around us seem to be perishing. Where and what are the things that are constant? There is the faith in God, to which you cling in this church. There is the labor of our lives, whatever it may be; for the Scripture saith, "Blessed are the dead that die in the Lord, for they do rest from their labors and their works do follow them." So your works will follow you if the work is done for the Master in earnestness and zeal. And out of this perishing away of the children of men, — the fathers gone, we soon to go, the future pressing upon us, — there remains this also that is constant: the life of the human soul. That life begins here and goes on forever. And the blessed thing in

this world is that there is a Christian church through which God lays hold on the souls of men and saves them unto himself with an everlasting salvation. What can be better, my friends, than that we be the friends of God, working for him here and now, and living with him in his church triumphant, made perfect in the world to come. May that be the blessed privilege of us all.

Again I congratulate you most heartily, my friends, on the Christian church, on this branch of it, on its prosperity, and on all that goes to make it what it is, noble in the sight of the Lord. I exhort you to steadfastness, and zeal, and earnestness, that so you may look back upon your lives with pleasure and not with grief. The Lord be with you, and bless you, each and every one.

The congregation sang, to the tune of "Duke Street," the hymn, "O God, beneath thy guiding hand."

The Chairman. — My friends, we have in Newton a most delightful fraternity of churches. In some capacity, I think all the clergymen representing the different churches of our denomination in this city will participate in our exercises. We welcome often, and always with pleasure and interest, the representative and shepherd of the church at Auburndale, who is minister, citizen, friend. When he comes here, he comes as our friend. We never have welcomed him with more pleasure than to-day, in this time of our festivity, to speak of the things which make for the peace of the children of God. We will now listen to the Rev. Mr. Cutler.

ADDRESS OF THE REV. CALVIN CUTLER.

Mr. President and Friends, — It is very delightful to be here again, as it always has been delightful to me to meet the assembly that comes together in this house to worship God. I am glad to have a share to-day with you in these festivities. Especially must this occasion be a joy to those whose home is here. They had the pleasure of listening yesterday to the rehearsal of things, many of which they had heard before with their ears, and their fathers had told them, — things that they

will like to tell also to the generation following. The privilege of being here is not mine by birthright. It is not a case of coming back to my old home, or, as a speaker on a similar occasion once said, "back to the place of my former nativity;" although, if one might have several native towns, it would be a pleasure to me to count this as one of mine, and this part of it in particular, with its goodly record. One of the promises made to the ancient church, written in the Psalms, is, "Yea, thou shalt see thy children's children."

I come to represent one of the grandchildren of this venerable church. A little incident in my own family history, that occurred within a few weeks, enables me to appreciate more than I otherwise might be able to do, the feelings which grandparents have, and to know something of the satisfaction which you must feel, venerable as you are, in seeing so many of your grandchildren coming to visit you. Our words must be few, for we know what used to be told you when you were young, — that "little folks should be seen, not heard;" though now the young folks speak in meeting. We give you the assurance that it is a great satisfaction to us to be with you. And we use this word "we" not unadvisedly. It is told of a certain young, unmarried clergyman in this region, but not in this neighborhood, that once, when he was called upon to give an address before a maternal association, as he warmed up to his subject, he astonished his hearers by commencing an impassioned sentence, "We, who are mothers." But we who are grandchildren, salute you.

You had the pleasure yesterday, and I wish we could have enjoyed the pleasure with you, of listening to the rehearsal, in felicitous words, of events which took place in former days. There were suggestions in many cases of the great contrast between those times and the days in which we live. It is the complaint of some that the days we have fallen upon are unfortunate in many ways; and in this respect, amongst others, that the prayers of the sanctuary are, in comparison with those of former days, lacking in definiteness. It may be so. I have been told of one clergyman in the ancient time who, before he entered the ministry, took a course in medicine, and was not bashful about displaying his attainments in that direction.

One Sunday, a note being sent up to the pulpit asking prayers for a woman of the congregation who was sick, he recognized the request in his supplication in words like these: "That this woman, thy servant, may recover from her sickness, if it be thy will; although we, who are acquainted with matters of medicine, know that she cannot." You have had rehearsed to you and set forth before you by both of your pastors the graces of the Christian life, and you have seen them also illustrated in their lives and in the lives of many others with whom you have taken sweet counsel together, and in whose company you have come up to this house of the Lord.

It has been said that of all the Christian graces there is only one that has no counterfeit. There is an impudence that goes sometimes for plainness of speech. There is a zeal for doctrine that lacks in charity. There is a frugality that drops into covetousness. There is an easy-going good-nature that has no regard for the truth; and so on. But there is one grace for which there has been invented no counterfeit, and that is the grace of perseverance. There is nothing like it, nothing that can take the place of it. Great reward at last is promised to patient continuance in well doing. In this respect there is one thing in the life of this church in which it has no competitors: it is the first church in Newton, and always was, and as long as it lives it always will be, with none to rob it of its honor, and none to share that honor with it.

It would have been delightful to hear what your ears heard yesterday in review of things that are past; yet it has occurred to me that, full and felicitous as those words doubtless were, they could have expressed but a small part of that which is true in fact in the history of this church. A full report could not be given. The influence of those who have been members of this church has gone out in lines that have been marked by no eye but God's only. It has gone forth into distant parts of our own land, gone perhaps to other lands. He who would measure it all must know and understand the piety of those who have been faithful in their homes, the influence they have exerted by the fireside and in the walks of business and in social life. One who would do this must count up the names, and know the lives, and mark the wanderings, of the children

of this church, many of whom have been gathered into other communions. One must look into the homes which this church has overshadowed and the graves which it has blessed. He must follow those who have gone from their earthly trials and entered into their eternal rest and glory. All this must be done before a full history of this church can be written, and a complete presentation of the facts of that history can be made. For this we must await that later and better day.

A solemn trust, a sacred trust, a precious trust, I know you feel is committed to your hands this day. You receive it from hands that already are mouldering in the dust, and generations that are yet unborn are awaiting their turn to receive it from you. Why may we not think of this ancient, this venerable church as abiding here till the end of time? Why may not Christ be worshipped here, as he has been worshipped by the fathers, so by their children, until he shall come himself in glory? These walls must decay, and those who are now bearing the burden and heat of the day and rejoicing in the privileges of this fellowship must pass away and be gathered unto their fathers; but the church, which is the body of Christ, remains.

And you are not alone in the interest, the solicitude that you feel to guard this sacred trust and to do what in you lies to preserve the purity, the integrity of this church and to watch over its growth. Spirits of just men made perfect who once walked these roads are looking down, we may believe, upon this place of their spiritual birth. Angels sent forth from God to minister to them who shall be heirs of salvation have long known the way to this place. And God, the Father, Son, and Holy Spirit, with unceasing love remembers those who here confess his name and trust his grace. His grace be with you all. As he was with the fathers, so may he be with you and your children and your children's children to the latest generation.

The Chairman. — We are mindful, as I said in the beginning, of the relations which subsist between the church and the state. We remember the obligations which the church is under to the state and to the country; and we recall how well it has discharged those obligations. We had hoped to have

with us to-day His Excellency the Governor, but he is necessarily absent on account of illness. He has sent us this letter, which I will read.

[Governor Ames's letter of regret was read. See Appendix.]

But, my friends, we have with us a governor. We have with us the governor whom Newton and this church gave to the Commonwealth. We have our friend and townsman, whom we are happy and proud to receive and welcome, and to whom I need not introduce you, — Honorable William Claflin.

EX-GOVERNOR CLAFLIN'S ADDRESS.

Mr. PRESIDENT, — You said you hardly knew why you were placed in this position. I can hardly conceive why, under the circumstances, you should desire to bring in one of your neighbors and friends who certainly has less claim upon this position here to-day. I suppose that in selecting your friends to make speeches you did somewhat as the Speaker of the House does when he selects a judiciary committee, — of which I think you have been a member. That is composed of seven lawyers and one layman. The idea is, I presume, that the layman shall represent somebody outside of the profession. Sometimes they say that they want a little more wisdom than is in the profession, so as to bring in somebody from the outside world to represent outside wants and interests.

I am glad to be with you and, so far as I can, to represent the state, but that is in a very small way. The state in former times, as most of you know, had the care of all the churches, in one sense. It certainly had the care of this church; because I believe it could not even get a meeting-house — at any rate, one of them — without going to the General Court and getting it to fix upon a place. And what was done then may have been a very important thing, and probably was a very important thing. The state has had the care, so far as it could have, from that day to this. To be sure, the church has

been separated from the state and the state from the church, although, in one sense, the state was founded by the church. The great idea, I presume, of the Pilgrim Fathers was to found a church and from that to found a state, and they succeeded. How much the people of this state owed to their ideas no one can tell. How much the country owes to the principles which they have established has been related in histories without number.

But the state cannot do everything, and the less at the present time it does for the churches the better. We want the state to do nothing. We want the churches to be sure and keep any opposing influence or any opposing organization from laying its hands on our state. That I believe to be the work, so far as the political side of churches is brought to our remembrance, to do. We should feel it our duty to keep the state from taking any position by which the churches should be commanded or directed by its officers.

Another point on account of which I suppose I may have been brought here is, that although I had no grandfather or grandmother on which to make a claim of association with you to-day, I have a wife whose grandmother was a member of your church. And I suppose, as many a man has had a great position given him through the influence of his wife, I am permitted to come here through her influence, to some extent, to-day.

I am very glad to meet you on this joyous occasion, and to remember with you what the church has done in this community. As I look back through the long period in which it has been established, and see that it has continued in the same line in which it started, I am reminded, among other things, that it was always, for the time, a liberal church. It was noted for its liberality to new influences and new rights that might come into the community. It was here that Whitefield preached, as has been referred to. He came from the Methodist denomination. At least he was associated with Wesley, and was one of the men who started that great man in the work of his life. His influence here was accepted and felt. It was potential. He came repeatedly. I look back upon that as an evidence of liberality in the church of that day.

It is rather singular how of late this feeling of, not liberality exactly, of oneness, has taken hold of the people of the Commonwealth. In my youth I lived in the good town of Milford, where there was what was called an Orthodox Congregational church. In one corner of the town was a little Methodist building, in which a gentleman by the name of Tucker preached. He was among the first that I can remember of that denomination. He was very influential, easy of address, and a great favorite with the people of the town. He was placed by their agency upon the school committee, and he met the pastor of the Congregational church. The pastor became pleased with Mr. Tucker, the same as others did. Finally, he invited him one day to occupy the pulpit of the Congregational church. Such an event had never been heard of in that section. The church was filled to overflowing. Mr. Tucker administered there with great acceptance, as usual. Afterwards he was often invited to occupy the pulpit. It was thought to be very wonderful for that time, no longer ago than 1830. But time has rolled on. A good many of our ministers, as we call them, have become Congregational pastors. They seem to have been taken in without much reluctance, and with very slight examination, so far as I can learn. There has been no sharp feeling of any danger of the doctrine of future probation in their hands. I suppose the reason of that is, that before they were received into the Congregational church they all had a period of probation as a stepping-stone in the Methodist church. Some of them have been very successful, and some have been transported to larger places and to larger fields. I am glad that they are ready to go when called, and that the Congregational churches are ready to receive them. It is evidence, I think, of the great liberality of the churches and the steady growth of true Christianity among our people.

It is not easy to see on what particular of your anniversary I ought to speak, because the ground has been so thoroughly gone over by your former pastor. Under his preaching I sat many years with great acceptance to me. I have great love for him. To be sure he had, as other pastors had, more or less trials that required a good deal of patience, on account of some things in the old society. I presume that in later years he had

more success that way than at first. Some friction was the natural consequence of a young man coming to an old society like this. At one time, being a most excellent musician, very fond of the songs of God's house, he desired to have a new book of worship brought in. Some of you will no doubt remember the circumstance. There was quite a flutter. The matter occupied several meetings of the committee, if not of the congregation. Finally, as near as I can recollect, the tide of sentiment seemed to be going against it. The old books were lying around, pretty well worn out, and were likely to be renewed by new books that would last a long time. In his feeling manner he said, "I have struggled twenty years to have new books in this place, and I can struggle twenty years longer." Thereupon the people came down and voted the new books.

Now, of the good there was in the people, their generosity, their patriotism, I believe every one is ready to speak, and every one ready to join in what has been said in regard to it. But all these things were things of growth. As you look over the long record of these pastors you will find, in almost every instance, that they were distinguished for their learning, gentle manners, steady perseverance in everything right, and that they led their congregations in that way. So that, when long years had passed, and our good friend Furber came to take possession of the pulpit, his congregation was intelligent and cultivated and nobly trained. To be sure, there was more work to be done; but it was always done in such a gentle way that it was almost impossible for any one to remain outside of the church. When I used to attend, I used to think it was almost like the order passed in the early days, when it was said that no man should be a citizen or voter unless he belonged to the church. I could scarcely look around the church and find any one who did not belong to the church, or did not hope to very shortly, under Mr. Furber's preaching.

But, my friends, I am taking a good deal more time than a layman should. But I could not help saying a few words in an old field where I have worked more or less for many years, where my children have been in the Sunday-school, and where, during the terrible War of the Rebellion, we so often met to consult on matters pertaining to that struggle, and where we

have met in those most sacred and solemn funeral services over dear ones laid away. These memories come to me. They come to some of you. I know that in this day, to the younger portion, they are the records of the past; but I would impress upon those of a younger generation, the feelings of patriotism which must come to them from what has been told them by their fathers. That great struggle for the renewed liberty and the life of the nation has passed away never to return. There may be other struggles, but in the good providence of God I trust there can be no fraternal struggle, none that will partake of the terrible animosity and bitterness of that great conflict. No question can come, it seems to me, to the people of this great country, that will raise such feelings of hatred and animosity; but there may be struggles; and the right preparation for them will always be in the line of that instruction which has so long been given from this pulpit and from pulpits like this throughout the land; and in that pure education inculcated by our fathers, and which, I trust, will descend to their children with faithfulness and with clearnesss, and with that directness which will lead them into the higher life which we all hope to attain.

I am very glad to meet you on this pleasant, this agreeable occasion. I trust that this society, as has been said by my predecessors, may remain, when those who are now here have passed on, faithful to that truth which has been so long and faithfully preached under its auspices.

Rev. Dr. Furber. — When we introduced the Hymn and Tune Book in 1860, we had several meetings in the chapel to discuss the order of the service of song. Governor Claflin worshipped with us. He took a deep and helpful interest in church affairs. He taught an adult class in the Sunday-school. He met with us to enter into these discussions about the conduct of congregational singing. I had rather leaned to the practice of the congregation singing all three hymns, led by the choir. I remember that Governor Claflin said: "You might let the congregation sing all the hymns if you like, or you might let the choir have the first one all to themselves, and let the congregation join in the other two." That struck me

favorably, and that single remark decided the whole question, and for thirty years it has been our custom in this church to let the choir have the first hymn to itself, and the congregation join in the second and third. For that custom, in vogue here thirty years, we are indebted to Governor Claflin.

THE CHAIRMAN. — We had hoped to have with us to-day Reverend Dr. Clark. We had thought that this anniversary should not be confined to this church and to the recollections of the affairs and memories, however precious, of this body of Christians alone, but that it should take on a deeper and wider significance by such a contrast and comparison as the Rev. Dr. Clark, one of the Secretaries of the American Board, would give concerning the cause of Christ over the whole world. Therefore I know how disappointed you will be when I read this telegram: —

"A heavy cold. Doctor forbids my going. Much disappointed.
"N. G. CLARK."

It is addressed to our pastor, Mr. Holmes.

I will ask Rev. Mr. Holmes, at this place, as it is a fitting opportunity, to read to the congregation several letters, which are of interest, which he has received.

Mr. Holmes read a number of letters,[1] and said: —

Before I take my seat I would like to extend to you all a very cordial invitation to the collation prepared by the ladies, which is to be served in Associates' Hall. The verses which will be sung at table were brought by Dr. Furber from England. In one of his visits there he found them in the home of John Wesley. They were inscribed upon an earthen tea-urn, and were used by John Wesley and others, probably, for this very purpose, one verse being sung at the beginning of the meal and the other at the close.

THE CHAIRMAN. — I do not know whether the next hymn

[1] See Appendix for letters.

was in the new collection used by Dr. Furber and Governor Claflin, or not. At any rate, we will sing it for our closing exercise.

The hymn beginning "To bless thy chosen race," was then sung.

The assembly repaired to Associates' Hall, where the collation was served, and reassembled in the church at 7 P.M.

The exercises were opened with the *Te Deum*, by the choir, followed by reading of the Scriptures by Rev. W. A. Lamb, and prayer by Professor W. E. Huntington.

The congregation sang the hymn, "Blow ye the trumpet, blow," and the choir, by request, rendered again "Jerusalem, my glorious home."

THE CHAIRMAN. — In addition to the letters which were read by the pastor, there are one or two which I should be delighted to ask the privilege of reading to you now, but time forbids. One of them is from the Rev. Professor W. G. T. Shedd, whose mother lived in the old homestead, later and within our memories of Mr. Marshall S. Rice, and was a member of this church. Another is from the Rev. Dr. Daniel T. Fiske, of Newburyport, who is connected closely with this church, Mrs. Fiske having been a most esteemed member of it. From this letter I will read this sentence: "I should be glad to be present for the sake of your honored and beloved Pastor Emeritus, my esteemed friend and classmate, whose voice makes music, whether he sings, or speaks, or prays."

Brethren, the pure gold of Dr. Furber's life and teachings here for the last forty years, and the pure gold of the life and character of his sainted companion, Mrs. Furber, need no poor gilding from one who is called to preside on this occasion. I dare not make the attempt. His blessing has been upon our fathers, upon us, and upon our children, day by day and year by year for forty years. And to-night we

return to him, one and all, every heart and every voice, our blessing and our benediction.

ADDRESS OF THE REV. DR. FURBER.

I thank Judge Bishop most heartily for his kind words. After having pronounced a benediction upon you so many times as I have, it is extremely pleasant to receive your benediction in return through the chairman's lips. Such a cordial exchange of good wishes and prayers is one of the ways in which the Lord permits us to strew flowers in each other's paths as we journey along.

I have been most abundantly rewarded, dear friends, by the results of my investigation of the history of this church. When the question was proposed, "Shall we celebrate our two hundred and twenty-fifth anniversary?" I hesitated, and feared that we could not find sufficient material to make the occasion an interesting and profitable one, since the record of the first one hundred years and more of our history was lost by fire. But investigation has brought to light many precious things that I knew nothing about, simply because I had not taken pains to find them. This remark shows the importance of such celebrations as this. It compels us to gather up our history and keep it from sinking into oblivion. The more we know of our church, of what it has been, and what it has done in the past, the more our interest in it is awakened. Its usefulness in the past becomes an incentive and an inspiration for the future. When the church is lukewarm and worldly, it stimulates the faith and courage of the more spiritual of its members to remember past times of refreshing from the presence of the Lord, and it helps them to feel that the thing that hath been is the thing that can be again, for Jesus Christ is the same yesterday and to-day and forever. When we fail to see as we could wish the fruit of our labors in behalf of the unconverted, it is a comfort to us to think how much is done by missionaries who are supported by our contributions, how much is done by men who have gone from us into the ministry, or into missionary work, and how much is done by the sons, grandsons, and great-grandsons of men who went into the ministry from

this church generations ago. Just as a nation is stimulated in times of trial or peril by the thought of past achievements, and the names of the places where victory was gained are watchwords for the future, so a church which has done as much as this has to put eminent ministers and eminent men into positions of great usefulness, ought to thank God for the honor of such a career, and gird itself with new strength of purpose to make the future equal the past. How little the fathers could realize that the little seed which they planted would become a tree, — that the leaven of the truth which they proclaimed would send its influence far down the stream of time, and that they long afterward in heaven would rejoice over the sheaves which successive generations of reapers would gather in and bring home.

Not to mention others, think of that wonderful Williams family. Isaac Williams, of this church, went to Hatfield and preached fifty-five years. *His* son went to Lebanon and preached more than fifty years. His son went to Northampton and preached more than fifty years. When I think of that Williams family, how it spread in every direction, with its ministerial and missionary work, it seems to me like a vine hanging full of clusters.

Our church has been blessed with a godly ministry. Mr. Bushnell, who preceded me, labored under great disadvantage from the loss of those who went out to form the Eliot Church; but at the beginning of his ministry, and while in the seminary at New Haven, he preached in Stratford, Conn., ten weeks, where his labors resulted in the conversion of upwards of seventy persons. Mr. Bates seemed always to have in mind the precept, "Thou shalt hear the word at my mouth, and warn the people from me." If he had more warning than invitation in his preaching, it might be because he thought it was the other way with his colleague. Call him morbidly conscientious if you will, the burden of souls was on his heart, and he believed that both the goodness and the severity of God were needful to save them. Dr. Homer moved about among the people as a father among his children, loving and beloved. Mr. Meriam we know less about than we could wish. He published only one sermon, and that was an ordination sermon.

He was a man of thought and of right ideas about the work of the ministry, and had a happy skill in composition. The solemn and powerful appeal to fear, which I quoted yesterday from one of the sermons of Mr. Cotton, made me feel what a sacred place this pulpit has been made by the fidelity with which God's truth has been proclaimed here by the ministers of past times. Mr. Hobart was one of the leading divines of New England, — an exceedingly modest man, but a man of genuine worth. Judge Bishop ought to be thankful to God that he is descended from such a man.[1] When Mr. Eliot, at the early age of thirty-two, saw that the Lord was about to call him to Himself, he was filled with ecstasy at the thought that he should so soon be in heaven with one whom he loved with all his soul.

May God ever bless this dear church with faithful ministers, with men who shall not shun to declare all the counsel of God, with men who shall know nothing among this people but Jesus Christ, and him crucified, and whose hearts' desire and prayer to God shall be that men may be saved.

THE CHAIRMAN. — Brethren, in our thanksgiving and anniversary we must not omit a due proportion of the laity. Although the chief honor is due to those by whom the chief burden is borne, the clergy, the laity support and stand by the clergy. We heard this afternoon one of the laity, whom we claim as belonging to us, though he is connected with the great Methodist body. I now have the pleasure of introducing to you one of the laity in the Congregational denomination, — a member of one of the Congregational churches of Newton, and a member of the First Church in the right of his wife, a beloved member of this church until he took her with him to the church of which they are now members. He is a gentleman who supports the denomination not only by his faith, but by his character and his position in the legal profession and in public affairs, and who reflects honor upon the religious body to which he belongs. I introduce to you Winfield S. Slocum.

[1] Mr. Joseph A. Torrey, of the Berkeley Temple Church, Boston, another of the descendants of Nehemiah Hobart through the line of Dr. Joseph Torrey, mentioned on p. 89, was present at these exercises.

ADDRESS OF MR. SLOCUM.

I believe the historian of Newton has spoken of the Hydes, the Wards, the Prentisses, and the Trowbridges, who early settled this town, and by their piety, industry, and thrift laid the foundations of its subsequent prosperity. As your presiding officer has said to-night, I may claim a privilege here in the right of my wife. In that way I enjoy and feel that I have a part in this celebration. I might say, in passing, what perhaps is not generally known: I desire to thank the committee of arrangements for having put this two hundred and twenty-fifth anniversary upon the anniversary also of my wedding.

He has spoken, too, of my belonging to one of the younger churches of Newton. We do not expect to get such a history as this church has, but we are making history very fast down at Newtonville, I can assure you. I look around upon these walls, and I find that this church has had only nine ministers in about two hundred and twenty-five years. We have had five in about twenty years.

There are some disadvantages, too, that this church has labored under which I believe our church has never experienced. I remember reading in that same history that there were the vacant slips, or spaces in the middle of the church; that around the sides of the church were the pews where the people sat; and occasionally some person, by his worth or dignity, got the right to sit in the centre of the church. There were also the deacons' pews in front. One of the deacons had charge of the hour-glass. He set it when the sermon commenced, and turned it if the sermon was not completed at the end of the hour. They tell us that unless the glass was turned at least once the people felt that the minister had not done his duty towards his congregation. Another thing also we have now in Newtonville which you did not. You had no fire in your church for one hundred and thirty-two years after it was formed. But then you had the noon houses, and there, between services, by the glowing fires, people warmed their stiffened limbs, drank their cider, and ate their homely lunch. They tell us that the farmers occasionally rolled a barrel of cider into the basement of the church "to add to the good cheer of the Lord's day." Evi-

dently that was before the constitutional amendment had been discussed.

It carries us back a long way. I see upon this side of the pulpit the stars and stripes, and upon the other side the banner of Old England. I rejoice in the history of this church under these two governments. Think of it for a moment. We are as far down from the Declaration of Independence, from the Boston tea-party, from the Stamp Act, as they were on the other side. When this church was formed John Bunyan was living, Milton was living; it was the time of the conflict between Puritanism and the Church of England. Cromwell had just died. The fruits of the Reformation had begun to ripen. But conflicts were still going on. The year before this church was formed, united Christendom fought the celebrated battle of St. Gotthard. In that fight of Christianity against Mohammedanism there began that series of victories by which the religion of the false prophet was stamped out of Europe. It was twenty years before the revocation of the Edict of Nantes, by which religious liberty in France was destroyed and thousands of families were obliged to flee from their country. That was the time in which this church was founded. We connect that time with the present.

It is said that history is the memory of the race, and that memorial days and monuments are the record of that history. How it connects the past with the present! For instance, Westminster Abbey connects the England of the Stuarts, the Plantagenets, the Tudors, with that of Gladstone, of Palmerston; the England of Shakespeare and Chaucer with the England of Tennyson and Browning. And so, in this church where we stand to-day, we have the history of those times connected with the times in which we live. And I think we can well stay here and dwell upon this, not simply dwell upon the *past*, but take a new consecration, — a new love for the work that is before us.

You remember that scene in the Passover, how the son asked of his father the meaning of the ceremony, and the father replied that God had brought them out with a strong hand and an outstretched arm from the land of Egypt, and therefore they celebrated the Passover.

I want just for a moment to call your attention to another thought. I can better do it, it seems to me, if we will consider for a moment, upon this anniversary day, with two hundred and twenty-five years of history back of us, what it would be to our fathers and our ancestors, — what this world would be, or would have been, — with the hope of Christ blotted out. You remember Pilate's sneering question to Christ, "What is truth?" He expressed the sentiment of his age. For you remember that Cæsar said there was no future life; that Pliny said it; that Tacitus said, "If there is a place for pious souls, we do not know it." Cicero himself says, "If there is a future, the gods only know it." And Ingersoll, in our day, when he stood and pronounced his funeral oration over the lifeless form of a loved one, closed with words something like these: "Proudly he entered the darkness or the dawn; he passed to that vast realm of silence or of joy, where the innumerable dwell." Tacitus said that if there is a future, then only a god may know it. Roman and American alike, without the gospel of Christ, are without hope. Paul himself wrote that without Christ we are of all men most wretched. But he adds the glorious refrain in which we and our fathers have trusted, "But now is Christ raised from the dead and become the first fruits of them that slept." We, as our fathers did, turn to the words of our beloved Master and read: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you."

So we gather here to-night in the faith of the fathers. We seem almost to be in their presence, and I think we can almost sing together with them the words of the hymn, —

> "Till I fancy but thinly the veil intervenes
> Between that fair city and me."

I would like once more to turn to words of the Apostle, where he says: "Seeing therefore we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

The REVEREND DR. S. F. SMITH then said: —

Through the kindness of the president of the meeting, I have obtained permission to indulge in a line of thought suggested by the Rev. Dr. Furber. He has provoked in my mind some recollections which it seems to me are worthy of our thought on such an occasion. Dr. Furber spoke of the Williams family, and the vast influence exerted by the various and successive branches of it. My thoughts recurred at once to that member of the Williams family who was the founder of Williams College. And in thinking of Williams College, I remembered that once upon a time, in a little country town in the State of Connecticut, a Christian mother took up her little infant boy who was tottering about the floor and said, "This child I dedicate to God as a missionary to the heathen." In the providence of God, in due time that child was converted, and his attention was turned to an education and the work of the ministry. When he went to Williams College, he found a few young men of kindred spirit with himself, and these young men frequently conversed together upon the duty of Christians to the heathen world. One day, as the narrative tells us, when the young men were walking together in the hayfields, on a summer afternoon, there came up a heavy cloud, and there were signs of thunder and lightning and rain. "Come," said one of the brethren, "let us kneel down behind this haystack, and pray on this subject." And behind that haystack, by these young men, members of Williams College, the American Board of Commissioners for Foreign Missions was prayed into existence. You can easily see the connection between the Williamses of Newton and the great work of American missions to the heathen in India and Ceylon, in Burmah and China, in Central, Eastern, and Western Africa, in the Sandwich Islands, and in all Micronesia, and wherever the beautiful feet of them that publish salvation have gone abroad from these American shores. Hail, the First Church in Newton, the mother of all American missions, of every denomination, to the heathen world!

Dr. Smith sat down amid great applause.

The hymn, "Lift up your heads, ye mighty gates," was then sung by the congregation.

THE CHAIRMAN. — The first-born child is certainly not loved less than any succeeding offspring; and if the First Church in Newton loves any of her children better than the others, it is her first child, the church at West Newton. Brethren, you may make the application in either way, — that this church loves them all so much that she cannot distinguish, or that she has pre-eminence in her affection for that over which the Rev. Mr. Patrick is the clergyman. At all events, the love which this church gives out to that church and to her minister, and the good-will and heart that we give to them and him, when we see them in the pews and him in the pulpit, are not excelled by any other love or good-will that we feel for any who come here.

ADDRESS OF REV. HENRY J. PATRICK.

I have noticed that you are doing things to-day after the old fashion; but there is one exception. The fathers never erected a platform in front of a pulpit, and they never went out there and spoke extemporaneously. They stood behind the pulpit and read. I shall be the single exception this evening, and do as the fathers did. You will excuse me, therefore, if I follow in their fashion and read to you from behind the pulpit. It will seem more natural.

The eldest daughter to her venerable mother, — Congratulations upon her age and health.

First-born in this household, she was thinking herself quite aged among her younger sisters, and was counting a century and eight years a respectable age to attain, but coming to-day to look up into the face of her mother two hundred and twenty-five years old, and reminded also by her representative here, that she has a grandmother moving on toward three hundred, she grows young in the contrast. She is happy to be called back to the ancestral home and to join in these birth-day festivities. It shows the mother's remission of the eldest daughter's early waywardness, independence, and persistence.

Doubtless these pastors have chronicled in their historical sermons what a tough time this first-born had in setting up housekeeping for herself. She began, as daughters usually do, with the mere hint to her mother that she would like a home of her own; but the mother said, "No, I cannot spare you;" but she kept on increasingly earnest in her petition, and the mother kept on saying "No" with increasing emphasis. It turned out as it always does in such cases,—the more the mother said "No," the more the daughter said "I will;" and she showed her persistence by actually calling to her aid the State, after a vain continuous teasing of eleven years. The General Court decreed the separation in this month of October, 1778, and the line of division was drawn between the domain of mother and daughter, "beginning upon the bank of the Charles River, at the south-east corner of the farm possessed by Samuel Woodward, by direct line to the south-easterly part of land improved by Daniel Fuller, and to continue in the same straight course to Watertown line."

There are reminiscences of earnest strife over that invisible line, till it was made to materialize in a certain garden, and strike through a squash, the big end of which falling on the daughter's side, her domain was named in derision, "Squash End;" but it was enough to answer, as did Lawyer Ward, when bantered on his residence at "Squash End," that "the seeds of the squash were mostly in the end of it." The lately issued King's Handbook of Newton should be corrected in its mistake of wrongly applying the opprobrious epithets of the warring parties; "Bell Hack" belonging to the East, and "Squash End," to the West Parishes, respectively.

But the bitterness of those days faded away in due time, and now is only the dimmest and most distant reminiscence. Some one told me the other day of a gravestone on which were carved the names of husband and wife together, and beneath, the dubious legend, "Their warfare is ended." Mother and daughter, in this case, ended their warfare, not in the silence of the grave, but in the fellowship of life and love.

Indeed, it revealed a relenting on the part of the mother that, within a month after the organization of the church at West Newton, the mother church honored the petition of the

daughter for a portion of the communion ware by voting, "after some conversation," as the record runs, four pewter tankards and one pewter basin as a present to the Second Church. By a fortunate discovery one of these tankards came to light at our Centennial, and we have placed it in our Holy of Holies as a reminder of our mother's early generosity, and of that day of small things when pewter was of necessity a substitute for silver. I have brought it over to show to you; and, if inanimate things have voices, it will speak most impressively of the multitude from both churches who have received the wine poured forth from it, who have gone to drink the fruit of the vine new in the Father's kingdom.

We cannot wonder so much at the reluctant consent of the mother to the daughter's going forth, when we read the names of the organizing members of the West Newton church, and recognize the family ties which bound them to those left behind: Ward, Jackson, Fuller, Adams, Crafts, Woodward, — names suggestive at once of the old Newton Precinct. And these names are significant as well of the character of our fathers; for of the twenty-seven on the first roll of the Second Church, all of whom, with a single exception, came from the mother church, there was not one who wore the ornament of a middle name. They were such earnest men that they had no time, breath, nor ink to waste on such a luxury.

And they were as strong as they were earnest, if names mean anything; for, with the exception of one Alexander and one Experience, they all bore good Scripture names, — four Josephs, three Samuels, two Josiahs, two Jonathans, one Joshua, two Elizabeths, two Marys, a Lydia, Lois, Ruth, and Tabitha.

A brother behind me, who ought to know (Dr. Alexander McKenzie), suggests the inquiry whether Alexander is not a Scripture name.

I acknowledge correction. The mistake was a natural one, as the other names were all of *good* men. I am only sorry that one of those early members was named from the coppersmith who did the Apostle so much harm, probably by making coppers for people to drop into the contribution-box.

But not only were the families of the two churches closely allied, but there was added another bond, which had a stronger, more positive influence in healing the soreness of separation. Within three months two young men were ordained as pastors, — William Greenough at West Newton, and Jonathan Homer at this place. They became intimate, lifelong friends, dwelling side by side fifty years, holding frequent conferences, and by their cordial fellowship promoting pleasant relations between the parishes, and softening the asperities of the disputes which continued to break out touching the common ministerial woodlot. These men were so unlike in character as to become all the stronger friends. It is now an open secret that by the strong bonds of Mr. Greenough's influence Dr. Homer was held from breaking away in the great doctrinal defection of those days. Dr. Gilbert, who was Mr. Greenough's successor, has left on record an illustration of this influence. At a council in a neighboring town where the test question came up, Dr. Homer waited till he saw Mr. Greenough's hand go up in the minority, when he followed, and being bantered about it replied, "I'll never leave Brother Grènno." These good men left a legacy of goodly fellowship, and since those days naught has occurred to disturb the pleasant relations of mother and daughter. The pastors have mingled in association, conference, and by exchange of pulpits.

It is my privilege to bring a personal testimony covering a period of nearly thirty years. When I came into this family of churches I received a cordial greeting from the pastor of this church, whom I found to be the truly "beloved Daniel" of our brotherhood, and to whose wise counsels and genial fellowship I am glad to acknowledge my indebtedness as greater than to any other brother. No man was more welcome to the West Newton pulpit. One of the former deacons of that church used to call him "the silver trumpet," doubtless because of his clear tones and the no uncertain sound he gave.

And then he had a better half with whom, on our exchanges, it was a great privilege and delight, in those former days of two services, to spend the hours between. What a grand woman she was, and what impressions of lofty thought she left upon us in every interview! In this beautiful memorial of

flowers to those who have gone home, our thoughts cluster about her memory, fragrant with good deeds.

And this ministerial fellowship is perpetuated in the present pastorate, may I not say, without any weakening or abatement.

In these latter days there has been added another bond uniting these churches which has already revealed its influence, — the bond of the steel rail. These two miles have been constantly increasing in length, till it seemed quite a journey from one meeting-house to the other, and the lack of public communication proved a barrier to fellowship. Our churches had less and less to do with each other. Now our Circuit road has renewed the strength of the bond, and it has materialized in our Congregational Club, which has already unified our denominational body in this city.

We felt sorry when you passed your two hundredth birthday so quietly; but the sad days of the war were upon us, and you had no heart for celebrations. To-day you are making full amends.

Again the first-born brings her congratulations to her venerable mother to-day on the increase of her family. She enjoyed the monopoly of an only child sixty-four years. Then the Eliot was added, and in succession, Auburndale, the North, the Central, and the Highlands were born into the family, and now "we are seven."

With pride can the mother look upon her six daughters and rejoice in the growth and vigor which she finds in each household. Present prosperity only betokens a more glorious future.

The successive celebrations of semi and quarter centennials will follow one another, in which we shall mark our progress.

In six years we shall expect a summons from our big sister Eliot to our Congregational cathedral of stone, in its elegance and beauty, to mark fifty years of her history, and those of us who may be there will find that the family is still increasing.

These hills and valleys are to be covered more thickly with beautiful residences, the uninhabited spaces on our Circuit road to be filled up with new communities, and their intelligence will be sure to demand in the future, as in the past, the church of our fathers with its simple polity and forms, its

sound doctrine, strengthening fellowship, and enterprising spirit.

With our sixteen hundred members in our seven churches, we lead our sister denominations, and hope to go on increasing in strength and in good works. We have only friendly words and helping hands for all who love our common Master and are strong for the upbuilding of his kingdom in our communities.

We turn from these festivities craving the benediction of the mother of us all, who, as queen, held sole spiritual sway over all this domain for one hundred and sixteen years, but now counts thirty-one churches and religious societies covering the same territory.

And we will leave our best wishes and most devout prayers for her prosperity as she moves on through her third century of life.

The Chairman. — If the mother loves most her first-born, she takes the greatest pride in that child which has achieved most. And we look with pride, unmingled by the slightest trace of rivalry, at the great church and work carried on in it by the colony which went from this church and is now at Newton. Large as the work of this church in its scope has been, that church is starting upon a career which has a promise of usefulness larger than that of the mother. And we welcome here the distinguished pastor of the church at Newton, the Eliot Church.

ADDRESS OF REV. WOLCOTT CALKINS, D.D.

Mr. Chairman and dear Brethren, — I have listened with profound gratitude to the remarks of Brother Patrick, the minister of the Second Church, and of the first offspring from this church. I always knew what a blessing it was to be a daughter of this church; but I never knew before how grateful we ought to be that we were not the first child. The oldest child always has a hard time of it, as all the experiments are tried in the beginning. The mother found out, by the experience which has just been recounted, that Eliot Church, her second daughter, could bear a good deal more letting alone.

On Sunday, April 1, 1888, in preparation for the laying of the corner-stone of our third, and, as we hope, our last meeting-house, we opened with great reverence the casket taken from the corner-stone of our second meeting-house, consumed by fire, Feb. 16, 1887. We found within, another casket, still sealed, which had been placed by the founders of Eliot Church under the corner-stone of their first meeting-house in 1845. The reading of the papers therein preserved made a solemn impression on our community. A letter from the minister and committee of the First Church revealed the immense sacrifice you made then, in releasing many of your most efficient members to form the new church. But it was a generous and free-will offering. I felt then, and I feel still, that the enterprise which we have now completed does not deserve to be called a sacrifice. I have expressly repudiated all claim to praise or honor for the work we have done. To God be all the praise. And to the noble band of men and women whom you gave so freely, we now accord our hearty gratitude.

Your early history sheds some light on a recent event in ours. I have discovered from your recitals, that you had no fire in your meeting-house for the first one hundred and fifty years. Perhaps our big fire, two years ago, was making up arrearages! At all events, whether cemented by fire or by love, we are one now, and we have always been one.

You have been making a very remarkable record in these two hundred and twenty-five years. A few years ago I attended the two hundred and fiftieth anniversary of the First Church in Hartford, where my own ministry began. I was pained to learn how grievous the dissensions and the decay of vital piety had been during the prevalence of the disastrous half-way covenant. The contrast which your history presents, in almost every feature, is very grateful. Some dissensions have been discovered. Family quarrels, church quarrels, and political quarrels were inevitable in the seventeenth and eighteenth centuries. But in comparison with the scandals of many New England churches of those times, your record is almost without a blemish. We unite with you in thanksgivings to God for your glorious history.

I desire to express my thankfulness for the affection and

sympathy we have always received from you. When we were burned out, you made the generous proposal that we should come back to the old home. We received many such offers of hospitality, some from neighbors nearer at hand, but none that compared with this in the appeal to our hearts. On the Sunday of that disaster, the minister of Eliot Church was absent. Dr. Furber was sent for to pray for the desolate church, and preach to them in their distress. He would have been sent for, all the same, if I had been at home. My dear friend! you welcomed me to my arduous work by your side. You have been, for ten years, my counsellor and my father in Christ. And another of my intimate friends, an old friend in college and in Hartford, has been called to continue your great work in this church. Ministers of the First Church, and of all the churches in this city, we stand together in a communion which is nearest to heaven of all the fellowships which this world affords. I want the historical discourses preached here last Sunday repeated to Eliot Church. The whole city ought to feel the impulse for good flowing from a history which has few parallels in the whole country.

Beloved mother of all our churches: Your children rise up and call you blessed! Some of your children are not following you in all your ways; a hen sometimes hatches a progeny not of her own brood. Some of the offspring of this church have taken to the water; but none of them will repudiate their relationship to the dear old mother, or foster-mother, least of all Eliot Church, now grown to be a little larger than the mother, but still a most dutiful and affectionate child.

The next church anniversary in Newton, I believe, will be the semi-centennial of Eliot Church. I feel as if it had already begun. I wish we could prolong these services, while we are in the spirit. The first invitation to that sweet festival I give now to our revered and beloved mother.

The anthem "Before Jehovah's awful throne" was then sung by the choir and chorus.

THE CHAIRMAN. — We come with the utmost reverence and the most filial emotions toward our mother. The ancient

church at Cambridge is grander now, if possible, than ever before in the years of her history. The "matchless Mitchel," who filled the pastorate of the church at Cambridge when our church came away, was a student in Harvard College during the pastorate of the famous Shepard; and said, as the statement runs, that he "could conceive of no greater privilege, except to be in heaven itself, than to sit for four years under the preaching of such a man." It is a great trust which is committed to the man who stands in the pulpit of the Shepard Church in Cambridge, and in the midst of the thousands of students in the great University preaches by his words and by his influence. It is a trust which has been nobly filled, but never more nobly than by the present incumbent. Our devout gratitude to God for the history of the mother church is attested by the welcome of our hearts to Dr. McKenzie.

ADDRESS OF REV. ALEXANDER McKENZIE, D.D.

Mr. Chairman and Brethren, — I have listened with a great deal of satisfaction to the praises of the First Church in Cambridge, as they have fallen from the lips of every speaker, I believe, this afternoon and evening. There is a certain pride that we take in what we do ourselves, but it is doubled or trebled when the same thing is done by our children. I shall make haste to inform our church, when I go back, that the American Board was founded in Cambridge. I was not aware of that before. I knew that the first missionary tract was printed in Cambridge; I knew that Eliot's Indian Bible was printed there; but I did not know that the American Board was founded there. I am very glad to hear it.

We take great pleasure in the prosperity of this church. We feel paternal and maternal pride in the glory of this old church. I bring our sincere and affectionate congratulations. I cannot help saying, standing so far from the man himself, though I happen to be in the same line, that it was a very great advantage to the thirty families who founded this church, to have been under the ministry of Thomas Shepard. The same thing may be said of "the matchless Mitchel," who entered into Thomas Shepard's labor. It marks something of the

large-heartedness there was in Mitchel that he took the parish, the parsonage, and the widow. He took the whole. The students gathered together to sing their marriage songs when Margaret Shepard became Margaret Mitchel. You may accept this as typical of the sweetness of character which has marked the history of your church during two centuries and a quarter.

The history of this church, like the history of all these Congregational churches, is much older than appears by the calendar. We shall not be able to appreciate what this church was, and is, until we perceive where it enters into God's purposes, and moves on under his sovereign decrees to accomplish his will on earth. I trace these churches to a time when a godly man, somewhere in Chaldea, sad over the unrighteousness of his time, longed to go out where he could find a new country. He was called of God, and he went out to be the father of a nation. He was the founder of this First Church of Newton. After him came the sons of Jacob and the Egyptian bondage. God called a man from the sheepfold to deliver his people out of captivity and to be their law-giver. From the sheepfold again he called one to be psalmist of the earth, the great king, whose name the Son of man was not unwilling to bear. Then comes the time when a star hovers over the town where David was born, and there comes forth one to be a light to the Gentiles. He calls men from their fishing-boats that they may be fishers of men. Then comes that mysterious reaching out of the gospel to Rome. Nobody knows who carried it there; some strangers, merchants very probably, some men whose business had taken them from Rome to Jerusalem. Then comes the time when Gregory, the pontiff, could do what Gregory, the priest, had been forbidden to do; and Augustine, with his companions, set their feet on the island where, one hundred and forty years before, Hengist landed to bring in the Saxon rule.

It all goes back, step by step, to the time when God said, "I will make of thee a great people, and in thee shall all the nations of the earth be blessed." It is the apostolic succession from a time before there was a Christian disciple, or a Moses, or an Isaiah. How beautifully God had prepared the way for

these men from Rome to enter into England! How God had prepared everything for them in King Ethelbert and his good Queen Bertha! The new life went on, and by and by men grew discontented under the rule which was over them. They said, "We are Englishmen, and cannot have an Italian Pope." Then they had an English Pope. But at length they said, "We cannot have any Pope at all." They broke with Italian doctrines and with Italian usages. Then they broke with the idea that the church is subordinate to the state. God lifted, in his wise providence, to the throne of England a man who, in his folly, would promote the purposes which he could not understand, and then came the opportunity for wise men to break with him and with their country. Out over the wide sea, answering to the voice of the Lord at midnight, came that Argo, that ship freighted as never ship was freighted before, bringing the beginning of the light to lighten the Gentiles, the faith of Abraham, the courage of Moses, the piety of David; bringing them to these open shores that had been waiting for their coming.

I trace these things very hastily that you may see that this church is no new-born thing, not a church that comes in with these later centuries; it is part of the thought of Him with whom a thousand years are but one day. All these principles are but two or three days old. They have never changed since God said to your ancestor, the founder of this church, — since God spake to him directly, and said, "In thy seed shall all the nations of the earth be blessed." This church is of the seed of Abraham according to the faith, almost according to the flesh, carrying forward God's unalterable purposes of justice, sovereignty, truth, and grace in the world.

We have these men of the "Mayflower," and those that followed them here; and what are they to do? It is very interesting to mark just what they did. There were three things opened before them. That they would have a church was self-evident. Some had formed themselves into a church on the other side. There had been a church like this forty years before they came here. Three things were open before those who came to Plymouth, to Salem, to Boston, to Charlestown, to Cambridge. The first thing possible was, perhaps, the most

dangerous thing. It was to simply copy. They had been always accustomed to the ways of the old church. They had not thought of anything else until God shut them up to the necessity of having, not a church of the hierarchy, but a church of the people. Another thing was open to them, and it was extremely perilous. That was, to invent some form of church government, very modern, very new, and with all the evidences of crudeness and newness about it. We ought to be grateful that they did not organize a new church. There was a third way open. What was it? They said, "Let us see how churches began." In Boston and Cambridge and Salem they went back to the beginning, as their fathers had done on the other side of the sea. They said, "How did men make a church in the first place?" They found that men gathered themselves together, united in Christ and devoted to his service, and were a church. They found that one hundred and twenty men and women gathered together and chose an apostle in the place of an apostate. They said, "That is the way to have a church." They went back, not to English history, not to their own imagination and inventive genius; they went back to the original sources, and said, "We will begin where Christ and the apostles began." They founded what Christ founded, — a church of the people. They had struck extremely high in their intent.

Brethren, I suppose that was the noblest attempt at church building ever made, showing the largest faith and greatest devotion. Alone on these shores, they held the highest ideal of a church which ever has been conceived, the divine ideal of a church, such as is portrayed in the Gospel and the Acts of the Apostles, and by St. John in the Apocalypse; that is, a church where all the people are priests. That is the church of the ages. I do not know what the future church of this country is to be, where every man chooses his own church; but I suppose there is no man who has so much devotion to his own system of church life that he does not say that the final church will be that in which all men are priests under the one Lord, holding the one faith, bearing the one baptism. It is a marvellous thing that these men on the coast of Massachusetts struck the highest ideal, which England had not been able to realize.

They could not carry their ideas out so far as they wished. They could reach out into the colony and the township; but the time had not come when they could have a people's government. But the time came when they could have that. You remember that De Tocqueville said, that the highest form of political institutions is a republic. When the time had come that a republic could be established, it was established in the only place in the world where such a thing was possible. Neither in England, Germany, South America, or Asia could there be a republic. There were no people to make it of; there was no desire to make it. Here was a great continent just open; as some one has said, picked up out of the ocean on the point of a needle. These men came, bearing the idea of manhood, the ability of man to choose his rulers, the ability of man to choose his minister. Carrying on this idea, when the time came for it, they founded a republic. I will not go so far as to say, as a great many have said, that the idea of the republic came from the Congregational church. Yet it is not at all unlikely that people accustomed in domestic affairs to think for themselves, when they came to be ready in political affairs to think for themselves, should have thought along the same lines. However that may be, there can be no doubt of this: The republic has been fostered and strengthened by our Congregational church. This has given presidents, senators, legislators, to the republic. It has founded schools and colleges. It has done its part, in its measure, towards fulfilling that first idea, the uppermost idea, that God shall rule and all men shall be brethren.

I have asked your attention to these thoughts that you may see the place where this church falls into the stream of history. It is not a thought of two hundred and twenty-five years ago. It is an older thought and a much broader ministry than the limits of Newton can satisfy. I am not disposed to say that all that has been done in this country has been done by Congregational churches. We have, at least, done our part. But sometimes it is said that we are not quite true to our polity; that we are weary of it, and are borrowing from other systems of government and worship for the enrichment of our own. It is possible it may be so, but I am not aware of any-

thing that has been borrowed. They tell us we are entering into the methods of the ritualists. Is it true? I think not. If we choose to take up methods which we have laid aside for the time being, which we laid aside a few hundred years ago, that is not borrowing. A few months ago you laid aside your winter overcoat. Soon you will take it out and wear it again, — but you are not borrowing. I deny that we have borrowed anything from the English church. It is as much ours as it is the Archbishop of Canterbury's. We have as much right to it within the walls of this sanctuary as they had in Westminster Abbey or Canterbury Cathedral. Whatever is English is ours. Whatever belongs to the English church is ours. We never sold it. We never pawned it. We simply laid it aside, meaning, if we wanted it, to take it up again.

On the other side, is there not something? Do you know how many Congregationalists there are who do not bear the name? I suppose it is no exaggeration to say that the Protestantism of this country is essentially Congregationalism. That is, the people rule. I do not believe that Protestant American citizens will long or widely consent to be governed by anybody but themselves. We insist so much on personal liberty, and are so much accustomed, in our politics, to think for ourselves and to vote for such men and measures as we prefer, that the method and spirit readily extend into our church life. I think it is evident, that whatever be the form of church government, as it is called, the people are more and more having their own way. That is Congregationalism. In our American life, it is to the manner born. Doubtless we are, in our turn, influenced by our neighbors. But I want to remind you of the extension of our republican principles of church life, because we are so often charged with borrowing, with imitating. On the other hand, we have given freely of the spirit and the method, of the heart and the life, of those men and women who were willing to expatriate themselves that they might be free, willing to forsake the land which had given them birth that they might find and found a country of their own. Now, I can very well understand why people prefer different forms of church government. I understand

perfectly well how certain elaborate forms of worship are better for some persons than for others; how one may find a deficiency of spiritual nourishment in our simple ways, and find fulness of nurture in the stately ceremonial of some other church, which holds the same faith and worships the same Lord. May they all prosper till they shall give to every man, who seeks his own house and would live and die in his own nest, that which he needs. But for you and me, brethren, there is a law of loyalty, a law of fidelity. There is a confidence in the past; and it seems strange that, except in rare instances, any one should be willing to part from the historic church, — the church of his fathers, the church of the Apostles, the church which has cost the toils and sacrifices of the best men who, up to this time, have trodden the earth. I cannot understand why any one should be willing to forsake it at any demand of fashion or any temptation of fancy.

I confess myself a Puritan of the Puritans. If I ever change, it will be only in one direction. If I ever change my religious faith and form, I shall become a Quaker. I have not the slightest shade of admiration for candlesticks. To the last drop of my heart I believe in the sunlight. Puritans and Quakers did not always agree; but they were at one in that they believed in the light of God shining in the hearts of those who are born of God, until a man knows the will of God and worships him in spirit and truth, because God himself is spirit and is truth. It does seem to me that there ought to be this confidence in what we have tried and proved. It ought to bind us more closely together, around our own home altars and the old names, and make us true to the church of the centuries, — the almost uncounted centuries, — true with a devotion which shall leave nothing lacking in our gifts and nothing wanting in our lives.

Why should it not be so? Why may it not be so? I am well aware that there are differences of judgment and differences of taste; but, as I think what these churches have accomplished, as I think of our simple worship in its ideal, perhaps not as realized anywhere among us, I am convinced that the grandest religious society built upon the earth is one of these simple churches of our fathers. I wish we had kept

more closely to their pattern of churches. I do not think all our improvements have justified themselves. I have been under the roof of Saint Sophia, and have strained my eyes to see the frescoes there. I have been in the church of the Holy Sepulchre at Jerusalem. I have been in Saint Peter's and received the benediction of the Pope; I have worshipped in the golden light of Milan and beneath the stupendous arches of Cologne; I have prayed among the monuments and altars of Westminster, and have hearkened to the whispers of Saint Paul's. It may be to my discredit, it may discredit me as a man of taste and judgment; but I never yet have found so true a place of worship, in itself and its service and spirit, as where devout men have assembled, and devout women, doing their own thinking, doing their own worshipping, praying with their own lips and in their own words, singing with their own voices. It might be under a roof like this, or under a roof which covers walls of logs where, through the chinks, the eternal glory comes streaming in, where the Lord of Hosts reveals himself above the mercy seat. Far be it from me to criticise the devout preferences of others, or to impose my taste and habit, or training, upon wiser and better men. It is not too much to say that that which meets the needs of men, helps the heart, assists worship without detaining it and promotes devotion without ensnaring it, is most true and fitting.

So I come back to say what I said just now. I am a Puritan until I am a Quaker. I believe in the old American churches, the Apostolic churches, the old way. We can throw more heart into them, brethren. They need little more. Simple worship, and simply living and living simply in the faith of God and the beauty of holiness, are all we want. We can adorn and enrich our service in its own spirit. We have nothing to borrow, we have nothing to covet; but in loyalty to conscience and truth we have only to keep faith with those whose memories we cherish, walking in the light.

Well, to come from all this down to the consideration of this church; are we not finding these things impressed upon us here? It seems to me that there has been a wonderful thing done here. What has it meant for these nine clergymen to live in this community? The old church at Cambridge,

twenty-eight years older, has had eleven ministers. This church has had five meeting-houses, the Cambridge church has had six meeting-houses. What has it meant to have these men here? The mightiest thing you can put into a community is a man, — a devoted, consecrated man. I remember it was said of a very good minister, that it was worth his whole salary to have him live in the town. I remember that my father came home one day and told us that one had said he would rather see Mr. Peabody walk than to hear anybody else preach. These nine men in this church, sustained by this church — I cannot name them or describe them. Let them stay in the shadow where only imagination can see the details of their lives. I will not attempt to present again these pastors that are gone. But I want to speak of my brother beloved, now the minister of this people, giving the strength of his life to this people in his simple Apostolic faith, in his simple Apostolic service. I am not able to say these desultory things and to omit my word of testimony to him, my friend, who for forty years has been a living benediction along these streets. I, too, have known the purity of his character, the wisdom of his counsel, the sweetness of his voice, the power of his truth, as, not with words of man's wisdom, but in demonstration of the Spirit, he has stood here in the simple, sturdy faith of a prophet and apostle.

I think of him; and I think of her whose memory I dare not touch with these clumsy words of mine, that incomparable woman, who purchased, at the cost of all she had, the spikenard of the heavens and the earth, and pressed it into the choicest alabaster box which earth could yield, dissolving her love in the precious ointment of her devotion, and shattering the box that she might pour out the ointment, making the house full of perfume for every one whose feet crossed its sacred threshold.

I do not know all that this church has done in these two hundred and twenty-five years; but it has done enough, if that were all, in keeping that man and this woman living in the power of an endless life in these homes and hearts. Then we come to the rest, to the word which has been preached here, to the word of which this church and other churches are the guardians and ministers. For where shall we find the highest

divine wisdom? There is no other institution appointed to teach the things men need most and longest to learn, except this church and other churches. It is here that we go up to the mount which burns with fire, and listen to the voice of Jehovah. It is here that we go up the steps into his own guest-chamber and keep the Passover with the Lord of Glory. It is here that we go with him to the cross, the sepulchre, and the mount of ascension. They show you at the top of the Mount of Olives a stone bearing the impression of a foot, and they tell you that is where Jesus stood, and that the print was made by his foot when he was about to leave the earth and ascend into the heavens. It is a fable; but the print of the feet of Christ, which have stood upon the earth and ascended into heaven, is here upon these streets, in this sanctuary, in these homes and these lives, and will be seen through the years which are to be.

Duty has been enforced, not by any poor maxims or any common sanctions; it has been traced back to the only place where it can ever rest, upon the authority of Him who speaks to us by right, because He is divine. There is no other place where duty comes with these sanctions, reaches us with this truth, and deeply touches all our lives, except the church, which is the home of Christ. Christ has revealed himself in this church. For two hundred and twenty-five years he has walked with this people in their unbroken generations. Men have found Christ here. He has stretched out his hands here, and healing has dropped from them. Men have touched his robes here and carried away mercy.

You mourn that the records were lost. There never were complete records. Not time, not eternity, not the bounds of our thought can compass these results. The truth of God, the ministry of charity, the proclamation of duty, in these the life of the church has been expressed. There was not a man or woman who could not have lived a separate life; not one of the eighty members of this church at its beginning who could not have lived a separate life. But there was not one of the eighty who did not double everything in him of good by coming to this fellowship. It is in this bringing together of our resources that our strength is enlarged, and sent directly, prudently, discreetly, efficiently, to its end. How wise they were! What

would these men have been alone? Who would have known them? Would they have known themselves? It was when they came into the body of Christ as members of it that they shared its destiny, and became heirs with him of the glory and the wealth of God. It is something to praise the virtues of the fathers; it is more to copy them. By all that we admire in them must we endeavor to make our lives worthy of that which we have received from them. It is a great thing that three hundred men and women are here, every one of them sworn to loyalty to Christ; three hundred men and women here, every one commissioned a priest, apostle, and preacher in this community; three hundred men and women with these opportunities to employ and develop their lives. Should it not be the outcome of a service like this, that we gather with a new consecration around the common faith and the common altar, as we join voices and songs, and join our hearts in service and love?

It is only as we come to fulfil this, in some measure, that we are equal to our place. I said they struck very high when they struck out the idea of a church of the people. It is the highest and most difficult form of Christian life. I look into your faces and I ask, Are you able to be members of a Congregational church, and sustain and glorify it with your presence? Men talk about the dangers to the faith. I have less trouble about the faith than about the men who hold it in trust. I do not believe that in the history of Congregationalism the gospel was ever more purely held, or simply and purely preached, than it is to-day. It never had a greater hold on the hearts and lives of the people than it has to-day. But whether we shall loyally gather around it to send it through the land; whether our missionaries shall have all they need, our Sunday-schools all they want; whether we shall come nobly to the next great contest, which is with self, or the next great victory, which is over self, — that is the question. Down in our hearts are the elemental truths; to them we will be true. But let us teach them, become apostles of them. That is the necessity of the hour. Jacob went to Haran, and the heavens opened, and he saw a ladder on which the angels of God ascended and descended. He passed on, and came to a place where there was a well in the field and flocks of sheep lying by it. He

said to the shepherds, "Roll away the stone from the mouth of the well and water your flocks, that they may go their way." The shepherds answered, "No, we cannot roll away the stone; when all the flocks are gathered together then will we roll the stone away, and then will we water the flocks." It is a parable for the church. Here are three hundred men and women with three hundred different flocks. There is a stone over the mouth of the well, and it never will be completely rolled away; and this whole Newton never will have water, as it ought to have, in its business, its homes, its lives, so long as any one of the three hundred loiters by the way. Only when the flocks are all assembled shall the stone be completely rolled away, and the water of life be provided for the abundant refreshing of this people.

Brethren, here I leave you. It is God's thought that we are thinking, God's great intent reaching into his eternal counsels of the past, and teaching us all to go on side by side, step to step, and heart to heart, marching steadily forward to that new day which shall be builded out of heaven to God.

At the conclusion of Dr. McKenzie's address the congregation arose and sang, to the tune of "Coronation," the hymn, "All hail the power of Jesus' name."

BENEDICTION BY REV. DR. FURBER.

Dr. Furber. — I will pronounce the same benediction that I pronounced when I was ordained.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace. The grace of our Lord Jesus Christ be with you all. Amen.

APPENDIX.

APPENDIX.

MRS. MARIA BRIGHAM FURBER.

[*Wife of Rev. D. L. Furber, D.D.*]

[In the opinion of the committee of publication, the history of our church should contain some appropriate notice of Mrs. Furber. Accordingly, the following extract is introduced from a sermon by Rev. T. J. Holmes, preached Nov. 16, 1884, from the text, "Here am I, send me."]

ONE thing about Mrs. Furber impresses me the more I think of it; namely, that the quality which was more than any other the secret of her remarkable character, was one which any woman may possess. There is apt to be quite a different impression. The side of her chiefly emphasized is her greatness, the generous scale on which she was built in body and mind, her majestic bearing, her "queenliness," her grasp of thought, her wide attainments. But to many another woman this is discouraging. She says, "I am not queen-like, I never could be; I have no great gifts. What is such a life worth to me as a pattern?"

Now, I like to think that Mrs. Furber's real greatness lay at a point where all may imitate her, — lay in her benevolent spirit. The one thing she seemed to think of most constantly was, What can I be doing to help others? She had a genius for finding out who was sick or in trouble, or who was in danger of being neglected, and then a genius for finding how to offer sympathy and aid. It was not either the giving of money merely, — often it was not that at all. Some of you to whom she was of assistance never needed from her any help of that kind; but you wanted counsel or sympathy, so you went to

her as to a mother; and you will always miss her as though something had gone out of your lives. Oh, no; it was not money, it was not intellectual power or learning, it was not position; it was the living fountain of her sympathy with all who were in trouble, the help she gave them, the passion for doing good in every possible way, that made her so great. And in this we may all copy her.

Her large resources, natural and acquired, doubtless widened vastly the sphere of her usefulness. She believed in the higher education for women, of which, indeed, she was herself a conspicuous example; but she asked, Why does education need to be higher for women, except that they may do better service? That was her motto, the inscription in the chapel at Wellesley, "Not to be ministered unto, but to minister." She said to herself, as distinctly as Isaiah ever did, "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me.'" What is a missionary? It is one who is sent. Then she was a missionary; she was that, all through and through. She seemed to be asking, above anything else, How can I count most for the good of others? My mind, my learning, my accomplishments, my executive capacity, my social influence, my money, my home, my position as a pastor's wife, my strength as a woman, how can all these help me to be useful? And these various forces, consecrated to such a purpose, served to give her benevolence its special character. For one thing, it was very catholic. If any one was in trouble, she never stopped to ask who it was; Protestant or Romanist, Gentile or Jew, white or black, rich or poor, it made no difference to her, except, indeed, she did have a way of leaning toward the poor, and the Jew, and the Romanist, and the black; she thought nobody else was likely to be their friend. She could see a case of want away off in Georgia, or in the Indian Territory; then, what requires sometimes a sharper vision, she could see one here in Newton Centre. Any one was her neighbor for whom Jesus died, and that was everybody.

Her benevolence was very methodical. She seemed able to comprehend all the lines of Christian effort in different

directions, and to see just where help would tell to the best effect. It was something like the faculty of a general whose eye covers the entire field of operations; who is able with his map to see through that piece of woods, through the hill yonder, to see everywhere, and to discover the points where there needs to be quick and strong reënforcement. It is marvellous to us who never knew Mrs. Furber personally, to hear in how many ways she could be spending herself all at once. Then, her benevolence was marked by a peculiar energy in the working out of details.

We say one advantage of close study is to acquire the capacity for application. Any one who has learned how to give a solid hour, without the least distraction, to a lesson in algebra or Latin, knows how to give a solid hour to any pursuit that seems worth while; — and that is an immense attainment.

Mrs. Furber put this faculty into her good works. If a case of need came to her, she took that particularly in hand. The whole world was lying in wickedness and want. Yes, she understood about that, but here was a particular part of the world that just now needed to be cared for. So she devoted herself to that, as she would to a problem in mathematics or in philosophy; that became, for the while, her mathematics, her philosophy, and she knew how to keep on in her study till the problem was solved. She had, too, so many of these special cases on hand, — more, I think, than any living soul was aware of. She had learned by heart that verse about the right hand and the left. She was not careful to have her doings published in denominational statistics, or anywhere else. She had not time to be putting things in the papers; she was too busy, and certainly she had no inclination. So there come to light, even now, every little while, fresh instances of her kindly acts. Here is one that her husband never heard of till I told him, years after its occurrence. A lady said to me, "When I lived at the West, the church in my home supported an aged minister, one of our members, and I had the pleasure of handing him, at stated times, his allowance. When I came to Newton Centre, I was surprised to learn that for some reason he was not receiving the amount promised him, and

was, therefore, in considerable distress. What was to be done was a question. I had no means myself, and knew of no one here to whom to apply for assistance; but I had heard of Mrs. Furber as a friend to everybody, and in the emergency I went to her. I went with great reluctance, being a stranger to her; but, to my amazement, she took my case right to her heart in a moment. She never seemed to think whether that minister was a member of the church here or of any other. All she knew was that he was a poor, broken-down old man, and she said, 'Why, of course, he must have help, — all he needs. We must take good care of him till the Father calls him home. Our ladies have various matters on hand just now: there is a box going West; that barrel is for the South. Next week we have a meeting for — Oh, well, never mind, we will take care of your friend. I do not quite see how, this minute, but I will think of it; meanwhile, there is a little to send him right away;' and she handed me a generous gift from her own purse. Before breakfast, the next morning, I received a note from her, saying, 'During the night I have thought of a way to help the old minister. Come and see me.' And my friend was provided for."

Here is another case: After Mrs. Furber's death, her husband, finding among her papers the name of a woman in Boston unknown to him, wrote to her, asking, "Please to tell me what your relation was to my wife." To which the woman, who was a member of an Episcopalian church, replied, "Your wife has been helping me, in my poverty, for the past fifteen years." You who were with Mrs. Furber in this church never heard of either of these cases. No; and I have no doubt there are ever so many others of her good works that you never heard of, and you never will hear of them, probably, till you get to heaven. If she had lived in the New Testament day, her name, surely, would have been recorded with those of Phebe and Priscilla, and Mary and Persis, and all the rest. She would have had a place in the Apostle's mind among the saints to whom he sent his greeting, "Those women who labored with me in the gospel, — whose names are in the Book of Life."

The monument over the place of Mrs. Furber's burial bears the following inscription, written by her friend, Professor Park, of Andover: —

WITH THE TASTES OF A SCHOLAR, SHE BLENDED THE GRACES OF A CHRISTIAN AND THE ZEAL OF A MISSIONARY. THE WISE WERE INSTRUCTED BY HER WORDS, THE POOR WERE RELIEVED BY HER DEEDS. HER STRENGTH WAS CONSECRATED TO THE SUPPORT OF THE WEAK, HER DIGNITY TO THE SERVICE OF THE OPPRESSED. SHE LIVED AND DIED IN THE LORD, AND HER WORKS DO FOLLOW HER.

LETTERS.

COMMONWEALTH OF MASSACHUSETTS,
EXECUTIVE DEPARTMENT,
BOSTON, Sept. 30, 1889.

MY DEAR JUDGE BISHOP: — I am in receipt of the formal invitation to attend the celebration of the two hundred and twenty-fifth anniversary of the formation of the First Church in Newton, on Sunday and Monday of next week.

Nothing would please me better than to accept the same, but the condition of my health continues to be such that I do not think it prudent to run the risks which attendance would involve.

In such an event I take deep interest. May your church and society, for centuries to come, continue to do the good work in which they have so successfully engaged.

I am, yours sincerely,

OLIVER AMES.

Hon. ROBERT R. BISHOP, Newton, Mass.

MONTROSE-ON-HUDSON, N.Y.,
Sept. 12, 1889.

DEAR DR. FURBER: — I thank you for your kind invitation to attend the two hundred and twenty-fifth anniversary of the founding of the church at Newton, and should be very glad to accept it if my engagements would permit. But it will be impossible on account of my seminary duties.

Although I never knew Newton or its church from personal knowledge, yet I have always felt a deep obligation to influences upon me in early childhood, that had their root in that religious circle. My maternal grandfather and my mother were persons of more than usual religious earnestness, and I have always supposed that this was due, in no small degree, to the teachings of Dr. Homer and Mr. Greenough. My father, also, came under the same influence, and was greatly aided by those excellent ministers in his way to the Christian ministry. If I have done any good in the world, next to the work of the Holy Spirit in the heart, it is due to the lessons, prayers, and example of godly parents and ancestors. You may, therefore, suppose that I take a deep interest in the church at Newton, and from the bottom of my heart I pray that it may continue, as in former years, to teach the gospel of our Lord Jesus Christ to parents and their children.

Yours fraternally,

W. G. T. SHEDD.

Rev. D. L. FURBER, D.D.

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48 WEST 36TH ST., NEW YORK, N.Y.,
Sept. 24, 1889.

MR. ROBERT R. BISHOP, *Chairman, etc.*: —

Dear Sir, — The invitation to be present at the two hundred and twenty-fifth anniversary of the foundation of the First Church in Newton, Mass., was duly received, also your very kind invitation, in which Mrs. Bishop joined, to sojourn, while in Newton, under your hospitable roof.

Ancestral associations alone would be a strong inducement to see Newton again, having had the pleasure of spending a few hours there some years since. Your personal kindness, and that of the church which you represent, almost irresistibly increases this desire. But at present I do not see my way clear to accept your invitation. My health, somewhat impaired, demands quiet. A son, now on his way from Europe, will make my presence at home for some time almost a necessity. Please accept for yourself, for Mrs. Bishop, and for your associates of the committee, my most grateful acknowledgments. Being a stranger to them all, I cannot too highly appreciate their kindness.

I hope you will not consider a remark or two, in this connection, out of place.

It would be scarcely expected that the first pastor of the Newton church, John Eliot, Jr., should not have descendants bearing his surname. A great-grandson, John, born in 1745, was the last of that branch of the family. When, where, and how he died, and where he was buried, cannot be ascertained.

I have a small painting upon wood, upon the back of which is this inscription: "The Oak under which the Apostle Eliot preached to the Indians near Boston, by G. Harvey." Upon another place is written, "Nonantum Hill." Under the oak is a school-house and a group of boys. I have been told by one who spent his boyhood in that vicinity that the sketch is exceedingly accurate.

Mr. John Rogers, sculptor, No. 14 West 12th Street, New York, whose groups are familiar works of art throughout our land, has modelled in heroic size a statue of John Eliot. It is highly praised. An intelligent citizen of Roxbury, Mass., who is very desirous of having a statue of Eliot in that place, after a prolonged examination, pronounced it superior in design and expression to any work of the kind with which Boston is adorned. Mr. Rogers hopes that the authorities of Massachusetts, or of Boston and its vicinity, or that some generous admirer of Eliot, having the pecuniary ability, will provide for its completion in bronze, and for its erection. Mr. Rogers, I am sure, would welcome to his studio any persons interested in the life and work of the "Indian Apostle," and would

thank them for friendly words, whether of severe criticism or of praise.

Please excuse these rambling digressions, and believe me yours,

Very respectfully and thankfully,

ELLSWORTH ELIOT.

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48 West 36th St., New York, N.Y.,
October 2d, 1889.

Mr. Herbert I. Ordway: —

Dear Sir, — Your note was received this morning. I shall send to-day, by Adams' Express, a petition in the handwriting of John Eliot ("Apostle"), signed with his name and with the names of many others, some of which I believe it is impossible to decipher. Upon the back of the petition are a few lines of writing by Gov. Winthrop, signed with his name. None but an expert can read the governor's scrawl, for such it appears.

I have hesitated about sending the painting of the "Eliot Oak" at Nonantum Hill, concerning which I wrote to Judge Bishop, and have decided that you will not think it worth the trouble and expense. Its dimensions are about 26 by 23 inches. Should you be of a different opinion, write for it, or, if the time be too limited, telegraph "Please send," and I will at once have it securely packed and sent.

I hope your celebration will be most successful. Opportunities for recalling the early days of our history and the struggles of our ancestors should never be allowed to pass unobserved. It is wonderful how little the people of to-day know of them.

Yours very truly,

ELLSWORTH ELIOT.

A number of other letters of interest and value were received, but unfortunately were not preserved.

LIST OF MEMORIALS.

SILHOUETTE OF DR. JONATHAN HOMER. — Loaned by the Misses Jackson, Newton.

DAGUERREOTYPE OF REV. JAMES BATES, 1846. — Loaned by Rev. James A. Bates, Williston, Vt.

PHOTOGRAPH OF REV. JAMES BATES, 1864. — Loaned by Rev. James A. Bates, Williston, Vt.

PORTRAIT OF REV. WILLIAM BUSHNELL. Loaned by his son, Henry K. Bushnell, Boston.

PORTRAIT OF REV. DR. DANIEL L. FURBER. — Loaned by Dr. Furber; painted in 1848.

PORTRAIT OF HENRY GIBBS, ESQ., of Newton, 1694–1761. — Loaned by Mrs. William P. Gibbs, Cambridge.

The old Rice House on Centre Street was built by him in 1742, and he lived there until his death.

PHOTOGRAPH OF REV. EPHRAIM WARD. 1741–1818. — Loaned by Mrs. Julius A. Rising, Newton Centre.

Pastor at Brookfield, Mass., forty-seven years.

PHOTOGRAPH OF MRS. MARY WARD, Wife of Rev. Ephraim Ward. Daughter of Benjamin Colman, of Boston. — Loaned by Mrs. Julius A. Rising, Newton Centre.

PORTRAIT UPON SILK OF MR. EPHRAIM WARD, 1771–1797. — Loaned by Miss Annie C. Ward, Newton Centre.

PORTRAIT OF MRS. ANNA HAMMOND POPE, 1754–1859. — Loaned by Mrs. William Upham, Spencer, Mass.; painted at the age of 90.

PORTRAIT OF DEA. WILLIAM JACKSON. — Loaned by the Misses Jackson, Newton; painted in 1833.

PORTRAIT OF MRS. HANNAH WOODWARD JACKSON, Wife of Dea. William Jackson. — Loaned by Mrs. Henry Fuller, Newton; painted in 1811.

PHOTOGRAPH OF DEA. ELIJAH F. WOODWARD, 1786–1846. First superintendent of the Sabbath-school, and for many years leader of the choir. — Loaned by Woodward family, Newton Highlands.

PHOTOGRAPH OF WIFE OF DEA. ELIJAH F. WOODWARD, 1790–1871. — Loaned by Woodward family, Newton Highlands.

PHOTOGRAPH OF DEA. EBEN WOODWARD, 1811–1879. — Loaned by Woodward family, Newton Highlands.

PORTRAIT OF CAPT. SAMUEL HYDE, 1774–1856. — Loaned by Mr. George Hyde, Newton.

PORTRAIT OF WIFE OF CAPT. SAMUEL HYDE, 1778–1858. — Loaned by Mr. George Hyde, Newton.

PHOTOGRAPH OF DEA. LUTHER PAUL, 1793–1863. — Loaned by Miss Harriet Paul, Newton Centre.

PHOTOGRAPH OF WIFE OF DEA. LUTHER PAUL, 1799–1861. — Loaned by Miss Harriet Paul, Newton Centre.

PHOTOGRAPH OF DEA. ASA COOK. — Loaned by Mrs. George F. Stone, Chestnut Hill.

PHOTOGRAPH OF REV. INCREASE S. DAVIS. — Loaned by Mrs. George F. Stone, Chestnut Hill.

PHOTOGRAPH OF MR. JONATHAN STONE. — Loaned by Mr. Daniel Stone, Chestnut Hill.

PHOTOGRAPH OF MR. CHARLES BRACKETT, 1799–1879. — Loaned by Miss Maria L. Brackett, Newton Centre.

PHOTOGRAPH OF WIFE OF MR. CHARLES BRACKETT. — Loaned by Miss Maria L. Brackett, Newton Centre.

PORTRAIT OF MRS. MARY PRESTON, Granddaughter of Rev. Jonas Meriam. — Loaned by Mrs. John Kenrick, Newton.

PHOTOGRAPH OF PORTRAIT OF GOODY DAVIS, 1636–1752. — Portrait painted two years before her death; now in the possession of the Massachusetts Historical Society.

PEWTER PLATTERS FROM OLD COMMUNION SERVICE. — Loaned by Woodward family, Newton Highlands; used by the church before the first silver service was obtained; date unknown.

COMMUNION SERVICE PRESENTED TO THE CHURCH OF CHRIST IN NEWTON. — Donors: John Staples, 1727; Ebenezer Stone, Sr., 1730; Abraham White, 1731; Anna Longly, 1733; Dea. William Trowbridge, 1744; Dea. John Stone, 1768; Abigail Parker, 1768; [1] W. J., 1836.

[1] William Jackson.

Silver Teapot bearing the Arms of Sir Henry Gibbs. —Loaned by Mrs. William P. Gibbs, Cambridge.

Silver Tankards. — Loaned by Mrs. William P. Gibbs, Cambridge; made from silver sugar-box owned by Henry Gibbs, Esq., of Newton.

Foot-stone of Capt. Thomas Prentice, 1676–1730; from the old Burying-ground, Centre Street.

Revolutionary Sword. — Loaned by the Woodward family, Newton Highlands; carried by Capt. John Woodward at the battle of Lexington.

Old Violin. — Loaned by the Woodward family, Newton Highlands; used by Dea. Elijah F. Woodward in the choir.

Violoncello. — Loaned by the Woodward family, Newton Highlands; used by Mr. Eben Woodward in the choir; made and sold by Benjamin Crehor, in Milton, 1796.

Lunch Basket. — Loaned by the Woodward family, Newton Highlands; used on the Sabbath by the Woodward family.

Old Foot-stove. — Loaned by the Woodward family, Newton Highlands; used in the Meeting-house, 1810 to 1847.

Warming-pan. — Loaned by the Misses Loring, Newton Centre; formerly owned by Dr. Homer.

Curtains. — Loaned by Mrs. S. A. Sylvester, Newton Centre; spun, woven, and embroidered by Hannah Greenwood Woodward, 1730.

Petition in the Handwriting of the Apostle Eliot. — Loaned by Dr. Ellsworth Eliot, New York City; bearing the autographs of John Eliot, the Apostle, Gov. John Winthrop, and others.

Record Book, 1708 to 1750. — Loaned by Mr. John Ward, Newton Centre; showing cost of bread and wine for Communion services.

Original Report of the Meeting which voted to settle Mr. Jonathan Homer as Minister in 1781. — Loaned by Col. I. F. Kingsbury.

Parish Record Books, 1778 to 1805.

Proceedings of the Committee for Building a New Meeting-house, 1805.

ORIGINAL CONTRACT FOR BUILDING NEW MEETING-HOUSE, 1805.

LIST OF PEW-HOLDERS IN THE NEW MEETING-HOUSE, 1805.

LIST OF DR. HOMER'S TAXABLE PROPERTY, 1814. — Loaned by William T. Wardwell, Newton Centre.

LETTER FROM JONATHAN HOMER TO DR. JAMES FREEMAN, Aug. 5, 1816. — Loaned by Congregational Library, Boston.

HYMN WRITTEN FOR THE FIFTY-FOURTH ANNIVERSARY OF DR. HOMER'S SETTLEMENT, Feb. 21, 1836.

LETTER FROM DR. HOMER TO MR. BURNHAM, 1840. — Loaned by William T. Wardwell, Newton Centre.

LETTER FROM DR. HOMER TO A YOUNG FRIEND. — Loaned by Mrs. Lovejoy, Chelsea.

PEN-AND-INK SKETCH OF THE MEETING-HOUSE BUILT IN 1805. — Loaned by Miss Sarah Freeman Clarke, Marietta, Ga.; drawn from memory by Miss Clarke in 1889. Her father, Dr. Samuel Clarke, was the architect of the building.

PLAN OF THE MEETING-HOUSE BUILT IN 1805. — Loaned by Mr. Samuel Clarke, Marietta, Ga.; drawn from memory by Mr. Clarke.

SKETCH OF THE MEETING-HOUSE BUILT IN 1805. — Loaned by Woodward family, Newton Highlands; drawn from memory by Miss Harriet Woodward.

SKETCH OF THE OLD VESTRY. — Loaned by the Woodward family, Newton Highlands; drawn from memory by Miss Harriet Woodward.

SKETCH OF THE OLD VESTRY. — Loaned by Mr. John Ward, Newton Centre; drawn by O. F. Smith, Newton Centre, from description given by John Ward.

PHOTOGRAPH OF THE MEETING-HOUSE, ABOUT 1868. — Loaned by Miss Harriet S. Cousens, Newton Centre.

PIECE OF CARPETING FROM PULPIT STAIRS IN THE OLD MEETING-HOUSE. — Loaned by Miss Maria L. Brackett, Newton Centre.

PIECE OF BROCADE FROM CURTAIN BACK OF THE PULPIT IN THE OLD MEETING-HOUSE. — Loaned by Miss Maria L. Brackett, Newton Centre.

Piece of the Pulpit in the Old Church. — Loaned by Mrs. George F. Stone, Chestnut Hill.

Old Table. — Loaned by Mrs. John Kenrick, Newton; formerly owned by Rev. Jonas Meriam.

Two Chairs. — Loaned by the Misses Jackson, Newton; formerly owned by Dr. Homer.

Two Chairs. — Loaned by the Misses Loring, Newton Centre; formerly owned by Dr. Homer.

Writing-stand. — Loaned by the Misses Loring, Newton Centre; formerly owned by Dr. Homer.

Study Table. — Loaned by the Misses Loring, Newton Centre; originally owned by Mr. John Thwing, afterwards by Dr. Homer.

Stuffed Chair. — Loaned by Mrs. J. F. C. Hyde, Newton Centre: upholstered with one of the curtains from behind the pulpit in the old Meeting-house.

Small Bureau. — Loaned by the Misses Loring, Newton Centre; formerly owned by Miss Eddy, the ward of Dr. Homer, and daughter of Mr. John Eddy, who once owned the old Rice House.

Book of Ancient Hymns. — Loaned by the Woodward family, Newton Highlands.

Book of Sermons by Cotton Mather, March 26, 1686. — Loaned by the Woodward family, Newton Highlands.

"The Absence of the Comforter Described and Lamented." By Rev. Nehemiah Hobart. — Loaned by the Congregational Library, Boston; published in 1717, after the death of the author.

Sermons by Rev. John Cotton, A.M. — Loaned by the Congregational Library, Boston; delivered in Newton in 1741.

Sermon by Dr. Homer, upon the decease of Mr. Samuel Hammond, of Brookline, 1817.

Collection of Sermons and Tracts by Dr. Homer. — Loaned by Hon. J. F. C. Hyde, Newton Centre; presented by the author to Mr. James Hyde.

Book owned by Mrs. Homer. — Loaned by the Misses Loring, Newton Centre; bequeathed by her to Mrs. Joshua Loring.

THE BIBLE, IN TWO VOLUMES. — Loaned by Hon. Robert R. Bishop, Newton Centre; given by Rev. Nehemiah Hobart to his daughter Abigail, on her marriage to Rev. John Fisk, settled as first minister of North Parish in Killingly, Conn.; taken by Mr. and Mrs. Fisk in saddle-bags from Newton to Killingly, and used in that pulpit for many years; now owned by their great-great-grandson, Hon. Robert R. Bishop.

BIBLE OWNED BY MRS. HOMER, 1791. — Loaned by the Congregational Library, Boston; with annotations by Dr. Homer; notice of the death of their only child, Jonathan Homer, Jr., written on the fly-leaf by Mrs. Homer.

BIBLE. — Loaned by Mrs. Franklin N. Thatcher, Newton Centre; presented by Dr. Homer to Jonathan Homer Cheney.

COLUMBIAN BIBLE, EDITED BY DR. HOMER; presented by Dr. Homer to the First Church in Newton.

BIBLE. — Loaned by Mr. Samuel M. Jackson, Newton Centre; formerly owned by Deacon Samuel Murdock.

THE WORKS OF RICHARD BAXTER; four vols., folio, London, 1707. — On a fly-leaf is the following: "These practical Works of the Reverend and Learned Mr. Richard Baxter, in four volumes, are given by the Honorable Samuel Holden, Esq., of London, Governor of the Bank of England, to the Church of Christ in Newton, to be kept by the Reverend Pastor for the use of the Congregation, and to be returned by those that at any time borrow any of them within Two Months. By the Direction and Disposal of Benjamin Colman of Boston."

OLD BIBLE OF THE WARD FAMILY. — Loaned by Mr. Samuel Ward, Newton Centre; containing the Ward genealogy from 1626.

BOOKS OF TUNES. — Loaned by the Woodward family, Newton Highlands; pen copied by Dea. E. F. Woodward, and used in the choir, 1809.

OLD COLONY COLLECTION OF ANTHEMS. — Loaned by the Woodward family, Newton Highlands; used in the choir, 1821.

A CHILD'S BOOK OF THE LAST CENTURY. — Loaned by Mr. Daniel Stone, Chestnut Hill.

DESCRIPTION OF DECORATIONS.

Over the main entrance to the church was a beautiful arrangement of flags, including the English, Royal, American, New England, and Bunker-Hill flags. Upon one side was the date, 1664, and upon the other, 1889, the figures cut from dark plush and mounted upon a background of white.

All the arches in the interior were crowned with mountain-laurel, and under those on each side of the nave were suspended tablets, trimmed with evergreen, and bearing the names of the nine pastors, with their time of service, — from Rev. John Eliot, Jr., 1664, to the present pastor, Rev. Theodore J. Holmes, 1883.

The gallery at the rear of the church was banked with spruce and festooned with laurel.

A platform was erected in front of the pulpit for the speakers. On this, and about it, was a profusion of potted plants. The palm, emblem of constancy and victory, lined either side; from these to the curved front were massed cannas, ferns, geraniums, and fuchsias, with urns of salvia.

High above the pulpit, in the central arch, hung a large cross, its rich, dark background of spruce studded with snow-white dahlias.

At the right of the pulpit, under the date of 1664, was the English flag. At the left, under the date of 1889, was the flag of the United States, — the church having been, during half of its history under the English government, and during the other half under the stars and stripes.

In the first arch at the left was the following: —

ROLL OF HONOR.

Names of volunteers from church and parish who served in the war of 1861–5, for the preservation of the Union.

Capt. and Brevet-Major Ambrose Bancroft, 32d Inf., Mass. Vols.

Geo. F. Brackett, 5th Inf., Mass. Vols.; also in the Navy, and subsequently Captain of 75th Inf., U.S. Colored Vols.

Joseph E. Cousens, Co. K, 32d Inf., Mass. Vols., and afterward Captain 54th Inf., Mass. Colored Vols.

Adjutant Isaac F. Kingsbury, 32d Inf., Mass. Vols.

Sergeant-Major Charles Ward, 32d Inf., Mass. Vols.

1st Sergt. J. Grafton H. Ward, Co. K, 32d Inf., Mass. Vols.

Theodore L. Brackett, Co. A, 1st Cavalry, Mass. Vols.

Seth Cousens, Co. K, 32d Inf., Mass. Vols.

Albert C. Dearborn, Co. K, 32d Inf., Mass. Vols.

Roger S. Kingsbury, Co. K, 32d Inf., Mass. Vols.

George H. Nichols, Co. K, 32d Inf., Mass. Vols.

John N. Nichols, Co. K, 32d Inf., Mass. Vols.

Stephen L. Nichols, Co. K, 32d Inf., Mass. Vols.

Robert W. Somerville, Co. K, 32d Inf., Mass. Vols.

Jonathan E. Woodbridge, Co. K, 32d Inf., Mass. Vols.

Sidney Hazelton, Co. B, 44th Inf., Mass. Vol. Militia.

Edward P. Kingsbury, Co. B, 44th Inf., Mass. Vol. Militia.

John E. Towle, Co. B, 44th Inf., Mass. Vol. Militia.

Wm. B. Crafts, Co. C, 6th Inf., Mass. Vol. Militia.

Edw. A. Ellis, Co. C, 6th Inf., Mass. Vol. Militia.

The Roll was festooned with laurel and tri-colored bunting, and a large silk flag was draped beneath it.

In the first arch at the right was a panel, trimmed with laurel, and bearing the motto, "Lord, thou hast been our dwelling-place in all generations." At the right of this was a fine charcoal portrait of Dr. Jonathan Homer, pastor of the church from 1782 to 1839. The church is indebted to Mr. A.

C. Fenety, of Boston, for this portrait. He very kindly made it from a silhouette which was found in the family of Hon. William Jackson, of Newton. Upon the other side of the nave, and corresponding with this portrait, was one of Dr. D. L. Furber, pastor of the church from 1847 to 1882.

The second arch to the right was festooned with laurel, and evergreens were massed upon its surface, against which was a memorial tablet, framed in white, and bearing the inscription, "Our Beloved in the Better Land." The tablet rested upon a bank of green, composed of spruce and maiden-hair ferns, with here and there knots of white asters and calla-lilies. Upon each end of the bank stood a large vase of mermet roses; and drooping over the tablet from above were long sprays of the passion-flower.

The effect of this device was very tender and beautiful, and many a heart responded to its silent tribute.

QUARTET CHOIR.

GEORGE H. BROWN, Organist.

Mrs. ADELAIDE G. TERRY, Soprano. THEODORE CHUTE, Tenor.
Mrs. W. H. PRATT, Alto. W. W. COLE, Bass.

CHORUS CHOIR.

Col. ISAAC F. KINGSBURY, Leader.

Soprano.

Mrs. Daniel A. White, Miss Mary E. Tomlinson, Miss Carrie M. Thurston,
Mrs. Stephen C. Hunter, Miss Alberta H. Ward, Miss Marcia H. Sylvester,
Miss Martha E. Stone, Miss Sarah A. Holmes, Miss Alice H. Sylvester,
Miss G. Helen James, Miss Mary P. Sylvester, Miss Alcie G. Brackett,
Miss Carolyn S. Capron, Miss Helen N. Hawthorne, Miss Alice L. Lancaster.
Miss Annie C. Ward.

Alto.

Miss E. Whittlesey, Miss Alice Reed, Miss Fannie I. Capron,
Miss Alice G. Holmes, Miss Bessie Lancaster, Miss Emilie F. Hunter.
Miss Constantia W. Smith, Miss Carita T. Clark,

Tenor.

Geo. G. Brown, Fred. F. Cutler, Melzar F. H. Stone,
Wm. C. Brown, Geo. A. Holmes, George Walton,
J. M. E. Drake, Jas. F. Edmands, Mr. Wagner.

Bass.

Daniel Stone, Henry A. Ball, Stephen C. Hunter,
Geo. M. Stone, Harry A. Tomlinson, Geo. H. May,
Edmund T. Wiswall, William T. May, Geo. P. Hazelton,
Edward B. Trowbridge, Gustav W. Ulmer, Clarence H. Holmes,
Samuel Ward.

MINISTERS.

1. JOHN ELIOT, JR., son of the Apostle Eliot, born in Roxbury, Mass.; graduated at Harvard College, 1656; ordained here, July 20, O.S., 1664; died here, Oct. 11, 1668, aged 32; buried in the old burying-ground; pastor, 4 years.

2. NEHEMIAH HOBART, born in Hingham, Mass.; graduated at Harvard College, 1667; ordained here, Dec. 23, 1674; died here, Aug. 25, 1712, aged 63; buried in the old burying-ground; pastor, 38 years.

3. JOHN COTTON, born in Sandwich, Mass.; graduated at Harvard College, 1710; ordained here, Nov. 3, 1714; died here, May 17, 1757, aged 63; buried in the old burying-ground; pastor, 43 years.

4. JONAS MERIAM, born in Lexington, Mass.; graduated at Harvard College, 1753; ordained here, March 22, 1758; died here, Aug. 13, 1780, aged 50; pastor, 22 years.

5. JONATHAN HOMER, born in Boston, Mass.; graduated at Harvard College, 1777; ordained here, Feb. 13, 1782; died, Aug. 11, 1843, aged 84; buried in the old burying-ground; pastor, 57 years.

6. JAMES BATES, born in Randolph, Vt.; graduated at Dartmouth College, 1822; ordained here, as colleague with Dr. Homer, Nov. 14, 1827; died, Dec. 9, 1865, aged 66; associate pastor, 11 years.

7. WILLIAM BUSHNELL, born in Saybrook, Conn.; graduated at Yale College, 1828; installed here, May 24, 1842; died, April 28, 1879, aged 78; buried in the old burying-ground; pastor, 5 years.

8. DANIEL L. FURBER, born in Sandwich, N.H.; graduated at Dartmouth College, 1843; ordained here, Dec. 1, 1847; resigned, Dec. 3, 1882, and became *pastor emeritus;* pastor, 35 years.

9. THEODORE J. HOLMES, born in Utica, N.Y.; graduated at Yale College, 1853; installed here, Oct. 24, 1883.

MEETING HOUSES.

No. 1, built in 1660, used as a place of worship 38 years.
No. 2, built in 1698, used as a place of worship 23 years.
No. 3, built in 1721, used as a place of worship 84 years.
No. 4, built in 1805, used as a place of worship 42 years.
No. 5, built in 1847, enlarged in 1854 and again in 1869.

1664 1889

ORDER OF EXERCISES.

FIRST CONGREGATIONAL MEETING HOUSE,

NEWTON CENTRE, ... MASSACHUSETTS.

225TH ANNIVERSARY OF THE GATHERING

OF THE

FIRST CHURCH IN NEWTON,

Sunday and Monday, Oct. 6th and 7th, 1889.

SUNDAY, 10.30 A.M.

TE DEUM . . . . . The Choir.
READING OF SCRIPTURES . . . . . Rev. Alvah Hovey, D.D.
PRAYER . . . . . Prof. E. A. Park, D.D.
HYMN, — *Cambridge* . . . . . Congregation.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard, while troubles last,
And our eternal home.

HISTORICAL ADDRESS BY REV. D. L. FURBER, D.D. (*Pastor Emeritus*).

HYMN, — *Dundee* . . . . . Congregation.

Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.

He bids us make his glories known,
His works of power and grace;
And we'll convey his wonders down
Through every rising race.

Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

Thus shall they learn in God alone
Their hope securely stands;
That they may ne'er forget his works,
But practise his commands.

BENEDICTION.

SUNDAY, 3 P.M.

SUNDAY-SCHOOL ANNIVERSARY.

HISTORICAL ADDRESS . . . . . Mrs. Eliza G. A. Lane.
ADDRESS . . . . . Rev. William H. Cobb.
ADDRESS . . . . . Rev. George M. Boynton, D.D.
SINGING AND OTHER EXERCISES . . . . . The School.

SUNDAY, 7 P.M.

ANTHEM — "To Thee be Praise Forever," — *Costa* . . . . . The Choir.
RESPONSIVE READING OF SCRIPTURES.
HYMN, — *Northfield* . . . . . Congregation.

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus;"
"Worthy the Lamb," our lips reply,
"For he was slain for us."

Jesus is worthy to receive
Honor and power divine;
And blessings, more than we can give,
Be, Lord, forever thine.

Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.

PRAYER . . . . . Rev. S. F. Smith, D.D.

ANTHEM — "Jerusalem, my Glorious Home" . . . . The Choir and Chorus.

HISTORICAL ADDRESS BY REV. THEODORE J. HOLMES (*Pastor*).

HYMN, — *St. Gertrude* . . . . . Congregation.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ the royal Master
Leads against the foe;
Forward into battle,
See, his banners go.

Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

BENEDICTION.

MONDAY, 3 P.M.

HYMN, — *Old Hundred* . . . . . Congregation.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord!
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Praise God, from whom all blessings flow!
Praise him, all creatures here below!
Praise him above, ye heavenly host!
Praise Father, Son, and Holy Ghost.

READING OF SCRIPTURES . . . . . .
PRAYER . . . . . Rev. George G. Phipps.

ADDRESS OF WELCOME BY THE PASTOR.

ANTHEM — "Break Forth into Joy," — *Barnby* . . . . . The Choir.
ADDRESS . . . . . Rev. Lemuel C. Barnes.
ADDRESS . . . . . Rev. Erastus Blakeslee.
HYMN, — *Duke Street* . . . . . Congregation.

O God, beneath thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshipped thee.

Thou heard'st, well pleased, the song, the prayer —
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

ADDRESS . . . . . Rev. Calvin Cutler.
ADDRESS . . . . . Hon. William Claflin.
HYMN, — *Belmont* . . . . . Congregation.

Oh, where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For, not like kingdoms of the world,
Thy holy church, O God;
Tho' earthquake shocks are threatening her,
And tempests are abroad,

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

ADDRESS BY REV. N. G. CLARK, D.D.

HYMN, — *St. Thomas* . . . . . Congregation.

To bless thy chosen race,
In mercy, Lord, incline,
And cause the brightness of thy face
On all thy saints to shine;

That so thy wondrous ways
May through the world be known,
Whilst distant lands their tribute pay,
And thy salvation own.

Let diff'ring nations join
To celebrate thy fame;
Let all the world, O Lord, combine
To praise thy glorious name.

Oh let them shout and sing
With joy and pious mirth,
For thou, the righteous judge and king,
Shalt govern all the earth.

Tate and Brady.

MONDAY, 5.30 P.M.

COLLATION AT ASSOCIATES' HALL.

Be present at our table, Lord,
Be here and everywhere adored;
These creatures bless, and grant that we
May feast in paradise with thee.

We thank thee, Lord, for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life sent down from heaven

MONDAY, 7 P.M.

TE DEUM . . . . . The Choir.
READING OF SCRIPTURES . . . . . Rev. W. A. Lamb.
PRAYER . . . . . Prof. W. E. Huntington, Ph.D.
HYMN, — *Lenox* . . . . . Congregation.

Blow ye the trumpet, blow!
The gladly solemn sound:
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransomed sinners, home.

Jesus, our great High-Priest,
Hath full atonement made:
Ye weary spirits, rest,
Ye mournful souls, be glad;
The year of jubilee is come;
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption in his blood,
Throughout the world proclaim;
The year of jubilee is come;
Return, ye ransomed sinners, home.

LETTERS.
ADDRESS . . . . . Rev. D. L. Furber, D.D.
ADDRESS . . . . . Winfield S. Slocum, Esq.
HYMN, — *Truro* . . . . . Congregation.

Lift up your heads, ye mighty gates!
Behold, the King of glory waits;
The King of kings is drawing near,
The Saviour of the world is here.

The Lord is just, a helper tried,
Mercy is ever at his side;
His kingly crown is holiness,
His sceptre, pity in distress.

Redeemer, come! I open wide
My heart to thee: here, Lord, abide!
Let me thy inner presence feel,
Thy grace and love in me reveal.

So come, my Sovereign, enter in;
Let new and nobler life begin:
Thy Holy Spirit guide us on,
Until the glorious crown be won.

ADDRESS . . . . . Rev. H. J. Patrick.
ADDRESS . . . . . Rev. Wolcott Calkins, D.D.
ANTHEM — "Before Jehovah's Awful Throne" . . . . Choir and Chorus.
ADDRESS . . . . . Rev. Alexander McKenzie, D.D.
HYMN, — *Coronation* . . . . . Congregation.

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all.

Sinners whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

Oh that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

BENEDICTION.

INDEX OF NAMES.

*This name is spelled both Mitchel and Mitchell by good authorities. *Vid.* Harv. Univ. Catalogue; Sibley's Graduates Harv. Univ.; McKenzie's Lectures on Hist. First Ch. Cambridge; Paige's Hist. Cambridge, p. 268, note.